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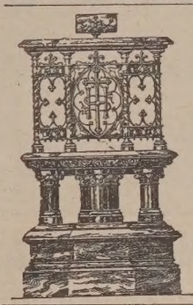

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The Living Church.

SATURDAY, SEPT. 5, 1891

WHY I KNEEL IN CHURCH.

BY THE REV. JOHN MAY, M. A.

I kneel as oft as I appear
The sacred courts within;
I meet the King with holy fear—
I, impotent, unclean!

I bow the head, I bend the knee
When Jesus passeth by;
The Sovereign Lord of all is He,
A helpless sinner, I.

I fall there prostrate in the dust,
I cast me at His feet,
I touch the hem with trembling trust
His loving glance to meet.

I kneel—for, in the sacred Word
His kneeling saints I see;
Nay, in Gethsemane the Lord
Kneels in His agony!

I kneel with Solomon, the wise,
Low on the altar stair;
And, with the faithful Daniel, thrice
A day, in humble prayer.

I kneel with David, when he sings:
"O come, and let us fall
And kneel before the King of kings,
The Maker of us all!"

I kneel, a leper in the way
As down the mount He's seen
Descending sweetly, "Lord, I pray
That Thou wouldst make me clean!"

I kneel with Paul beside the shore,
With Peter on the sea;
I kneel with Stephen, too, who bore
His death forgivingly.

Nay, low before the awful seat—
So runs the holy tale—
Cherub and seraph at His feet
Their faces humbly veil!

Then, can you ask me why I kneel?
Oh, may He give us grace
The knee to bend, the heart to feel,
When in His holy place!

THE Bishop of Nova Scotia, Dr. Courtney, will probably remain abroad for the winter, as his health is by no means re-established.

THE Rev. W. W. Webb, of Philadelphia, lately appointed to the chair of Hebrew and Biblical Exegesis at Nashotah House, has declined the appointment on account of poor health.

IT is announced that the Duke of Newcastle is about to present a costly rood screen to the church of St. Alban's, Holborn, in "recognition of its battles for Ritualism."

THE proposed new bishoprics in Eastern and Equatorial Africa are Uganda, the Niger, and Lagos. Mr. Joynt, vicar of Darnall, Sheffield, has been offered the first-named, while the second is contingent upon the settlement of Bishop Crowther's work among the natives.

Mr. SPURGEON on one occasion remarked to a friend that he made a practice of reading through Carlyle's "History of French Revolution" once a year for the sake of its style. "It is a mass of rocks and boulders," he said. "Its rugged strength corrects the too great smoothness in which one is apt to glide."

IN the course of the work now going on in Peterborough Cathedral, many objects of interest have been found. The stone marking the spot where Queen Catherine of Arragon is said to have been buried has just been moved, and under it has been found a well-made brick vault with plastered sides. The vault was filled with earth and stones, and at the bottom was a leaden coffin.

THE following anecdote is related of the childhood of the poet Browning: "He extemporized a surplice or gown, climbed into an armchair by way of pulpit, and held forth so vehemently that his scarcely more than baby sister was frightened, and began to cry; whereupon he turned to an imaginary presence and said, with all the sternness that the occasion required: 'Pew-opener, remove that child.'"

IT is said that three priests of the Brompton Oratory have recently returned to the English Church. This event has created no little sensation among Roman Catholic ecclesiastics. The return of a 'vert to the English Church has been rare, but there seems an increasing tendency among the English clergymen who have gone over to Rome to re-consider their position.

Apropos to the letter on the Sunday school system which appears in another column, it is said that the children of St. Peter's, London Docks, prefer their 9 o'clock Celebration to any other service. The average attendance is about 300. The service, which lasts fifty minutes, is choral, organ but no choir, with numerous hymns. It is succeeded by a careful instruction in Church doctrines. There is also afternoon Sunday school, but not so popular as the early service.

THE approaching meeting of the Missionary Council at Detroit, beginning with October 20th, promises to be of great interest, and a large attendance is expected. The local committee in Detroit are leaving nothing undone for the entertainment of the council, and those who expect to be present are requested to communicate the fact to the Rev. Dr. J. F. Conover, secretary of the Committee on Hospitality, 23 Elizabeth st., West Detroit, Michigan.

MRS. ELIZABETH DEAN, of Epsom, England, has given to Grace church, Elizabeth, N. J., fifty city lots for church and charitable purposes, worth $50,000. They are in the centre of the lower wards of Elizabethport, and are given in trust forever for the above uses. Twenty lots are designed for recreation ground and play ground for children, and the others are sites for a Church mission hall, asylums, hospitals, etc. She completed the gift July 17 by the payment of nearly $5,000 for city improvements upon the property, and leaves to generous Americans the erection of buildings.

THE Bishop of Bangor, who is busily engaged in discharging the very arduous duties which fall to his lot as the chief pastor of a diocese, which is, of the four Welsh dioceses, the most intensely Welsh, has just formed a committee representative of the diocese in order to frame a Welsh Psalter and Service book for use throughout the diocese generally. The Bishop, who is in close and warm touch with all Welsh movements which have for their object the bettering of the people, is said to be winning golden opinions from Nonconformists as well as Churchmen.

AT a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was for missions) consisted of 37 dollars in money, 320 spears, 65 shell armlets, 92 bows, 180 arrows, besides drums, shell necklaces, feathers, and other ornaments, all of which have, of course, a marketable value as curios. This, as Canon Scott Holland said at the meeting of the Universities' Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.

THE Archbishop of Canterbury is said to be deeply convinced of the utility and practicability of an immense extension of the episcopal order, and the reasonable probability that suffragan bishoprics will eventually settle down upon a permanent territorial footing. So, too, with missionary sees, another batch of which is announced to be in process of creation, it is felt that by taking prompt measures to secure episcopal guidance for the clergy in Eastern and Equatorial Africa, in Mashonaland, in the remote provinces of India, and in the outlying districts of the Colonies, a permanent establishment of new and prosperous branches of the Church will be effected.

The Herald of Mission News says: "The Samoan group of islands have a Christian population of 30,000. In the largest of these islands, there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent missionary society of London, to help to carry the good news farther on. When a Church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means: 'We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence.' We don't know if the tide of devotion and liberality has reached as high a water-mark anywhere the world over."

FOR downright disregard of principles that should ever be borne in mind by Churchmen, there is nobody to match a "Protestant" Bishop, says *The Church Reformer*, in reference to the recent ordination by the Archbishop of Dublin of a deacon for some schismatical body in Portugal, whereat he used a mixed service made up from the Irish Prayer Book and that of the Portuguese sect. Our contemporary continues: "We thought that after the disestablishment, ample security was taken for the good and lawful behaviour of the Irish Bishops. Perhaps it all depends upon which side a bishop transgresses. However this may be, it should not be forgotten how the Bishop of Derry was bullied for doing what he could not help, and it remains to be seen what notice is taken of the conduct of Archbishop Lord Plunkett." The allusion to the bullying of the Bishop of Derry is very *apropos*. It refers, of course, to Dr. Alexander's sermon at the Cardiff Church Congress.

THE intelligence which is displayed by the secular press in Church matters, is sometimes supremely absurd. For the amusement of our readers we give these two items which we clipped from a Chicago paper:

When the Bishop of Peterborough was ordained recently, he rapped his pastoral staff on the door of the church and waved his hand for the purpose of exorcising all evil spirits from the interior. Then when he entered the sacred edifice he was preceeded by a chaplain bearing a crown, and marched up the broad aisle arrayed in an antique cape of white satin elaborately and ornately trimmed. On his head he wore a mitre of white satin covered with red trimmings of silk braid.

Persons in a position to be well informed, assert that if the judgment of the Privy Council is adverse to the Bishop of Lincoln in the famous ritualistic controversy, the Bishop will leave the Church of England and found a new Church, of which he will be the head. It is stated that he has already received ample assurance of support from wealthy high ritualists who are in sympathy with his views.

AN interesting souvenir of the Houses of Parliament which were destroyed by fire in 1834, has just come into the possession of the Speaker. It appears that whilst the work of removing the ruins of the old Palace of Westminster was in progress, a laborer discovered amongst the debris a massive and curiously-fashioned key, and which he handed to the contractor and which the contractor presented to a friend, Mr. John Haines, of High St., Kensington. The key remained in the custody of Mr. Haines until 1845, when he gave it to the Rev. James Beck, now the rector of Bildeston Suffolk. In 1861, Mr. Beck sent the relic to an exhibition promoted by the Ironmongers' Company, and whilst on view there it was identified as the key which had been used at the annual inspection of the vaults prior to the meeting of Parliament. Amongst the visitors to the exhibition was a Mr. Asphitel, whose father was one of the official surveyors of the old Houses of Parliament. Mr. Asphitel, when a boy, often accompanied his father on his annual tour of inspection of the vaults, and, on being shown the key in 1861, he at once recognized it. The formation of the key is peculiar. It is about 16 inches in length; but, being furnished with a hinge in the middle of the handle, it can be folded. The wards are of an extremely intricate pattern, and the whole of the workmanship is of a high standard of excellence. Mr. Beck has now presented the key to the Speaker, who, in turn, intends to give it to the House of Commons. It will probably be enclosed in a glass case and placed in the library.

CANADA.

The results of the examinations for the Sunday School Institute certificates have arrived from England lately. The examinations for St. George's church, Guelph, diocese of Niagara, took place in May and the answers were immediately sealed up and forwarded to the head office. The Rev. Canon Belt, of Burlington, was the examiner appointed by the London Board of Management for the diocese of Niagara. The results seem to have been, on the whole, very satisfactory.

Subscriptions for the extension of Huron College are coming in. The Bishop of Huron contributed $200 for the purpose. He has gone with Mrs. Baldwin to New Brunswick for a needed change. It has been decided to build a new Sunday school house for St. Thomas' church, Straford, at once. The proposed cost is to be $5,000. Amongst other improvements made in St. Paul's church, Kirkton, diocese of Huron, is that a new bell, made at Troy, N. Y., has been placed in the tower recently.

Many improvements have lately been made in the interior of St. Peter's church, Brockville, diocese of Ontario. This is the old mother church and parish which formerly included the whole town. The rapid extension of the place has opened new fields of labor, and two more churches, St. Paul's and Trinity, testify to the increased needs of the population. A chapter of the Brotherhood of St. Andrew is working in connection with the several parishes. The service maintained in St. Peter's church is largely choral, and the introduction of the vested choir is under contemplation, the decision of the parishioners, consulted by a circular by the rector, being largely in favor of the change. The present choir is a mixed one of men and women. The Bishop of Toronto recently confirmed a class of 30 candidates in the absence of the Bishop of Ontario at Napanee.

A new mission has been opened at Sandford, in connection with the parish of Uxbridge, diocese of Toronto. This is the first time that services of the Church of England have ever been held in the place, yet large numbers attend. An addition is to be built to All Saints' Sunday school house, Toronto, which is to cost over $2,000.

St. Paul's church, St. John, diocese of Fredericton, has had a new, tubular chime of bells placed in position. There are thirteen bells, and the effect is said to be very good. The Bishop of Huron preached in All Saints' church, St. Andrew's N. B., on the 9th, when the Metropolitan of Canada, took part in the service, and also the Rev. Canon Sills, of Portland. A Church boarding and day school for boys is to be opened at St. John in September. For this purpose a fine old homestead has been secured, together with 70 acres of land, reaching down to a lake, which will afford great facilities for boating and bathing, and in winter for skating. The school is to consist of two departments, the classical and the commercial. The classical course is such as to enable boys to matriculate at the universities.

The chapter of Amherst Rural Deanery, diocese of Nova Scotia, meets next at River John, on the 16th of September. A very impressive service took place on the 22nd, at Christ church, Windsor, when the jubilee of the Rev. Canon Maynard, D. D., formerly rector of the parish, was celebrated. Canon Maynard was ordained to the diaconate in 1841. The Holy Communion was celebrated at the commencement of the ceremonies at 7:30 A. M. A very large number of clergy were present. Canon Maynard was celebrant. Full choral service was sung at 11 o'clock. In the afternoon an address, signed by a large number of the clergy of the diocese, was read, expressing the affectionate veneration felt for Canon Maynard by his brethren, and a very handsome gown, a doctor's gown, was presented to him at the same time, from the clergy. The day concluded with choral Evensong.

The 57th session of the chapter of Avon rural deanery opened in Christ church, Berwick, lately, with choral Evensong. The day following, the services were held at the parish church, St. Mary's, Aylesford, N. S., and as it was the centennial of the opening of that church, the services were of a centennial character. There were three: Holy Communion at 7:30 A.M., Matins at 11 A.M., and Evensong at 7:30 P.M. At the business meeting in the afternoon, a paper was read on the "History of the Diocese." The subject for discussion at next session, it was decided should be "The Validity of Lay Baptism." The Rev. Mr. Ancient has been appointed organizing secretary of the Society of the Treasury of God, for the diocese of Nova Scotia. He is about to visit the various parishes, explaining the object of the society, which seems to be principally, "the inculcation of systematic and proportionate giving to God."

The Bishop of Algoma has returned to his diocese from England. He holds an Ordination at Rosseau on the 30th. A fine memorial window to the late Bishop Fauquier, of Algoma, has been presented to St. James' church, Gravenhurst, by the Woman's Auxiliary of the parish. The method taken to raise money for the window was by selling Bishop Sullivan's photographs to Church members, and it was very successful. St. James' church has been rebuilt since the great fire, and is now, it is claimed, one of the most attractive and tasteful churches in the diocese. The Bishop visits Burke's Falls this month for the purpose of consecrating the new cemetery, and also confirming a class now under preparation by the missionary, one of whom is an old man who has been a Methodist all his life.

The parish of St. Paul's, Nanaimo, B. C. marks the progress and growth of Church extension in that district. A year ago the parish extended over forty miles of coast; now there are several parishes and missions organized within it. A small school for Indian children has been established by the Indian Department at Songhees Reserve and placed under the charge of the Church of England. Steps have been taken towards building a church at Zolmie Mission.

The Bishop of New Westminster recently confirmed a class of 33 candidates at St. Paul's Indian church, Lytton. He has also confirmed classes at North Bend, Yale, and Kamloops.

The endowment fund of the diocese of Qu'Appelle was completed just a few days before the anniversary of the consecration of the Bishop. The sum is £10,000. The pro-Cathedral at Qu'Appelle station was enriched last month by the arrival of a new font from England, of polished brass. It was bought with money raised by the Children's Guild.

The Bishop of Montreal is making his annual visitation to the Rural Deanery of Clarendon this month. An interesting feature in the services in the Bishop Stuart Memorial church, Freligsburg, diocese of Montreal, on the 2nd, was the presence of the Rev. S. M. Haskins, the venerable rector of St. Mark's church, Brooklyn, N. Y., who has been fifty-two years in charge of that parish.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The Bishop returned last week from his summer residence at Point Pleasant, New Jersey. He is in excellent health and will enter at once upon his fall visitations, a list of which will be published soon.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—During his vacation, the Rev. Brady E. Backus, D. D., rector of the church of the Holy Apostles', has been holding informal services at Black Rock Beach, near Bridgeport, Conn., on Sunday evenings. The services are attended by summer guests representing every religious denomination, and are held in a hall attached to the hotel, and which is loaned for the purpose. A volunteer choir of guests leads the music, which is congregational and hearty.

The work of Calvary church is maintained with unabated energy during the summer months. The free Sunday night service which was begun as an experiment a year ago, has become an acknowledged success, and is now a permanent feature in the exercises of every Lord's Day. The service is choral and the preaching simple and direct. Even in summer the attendance is good; and a large number of strangers are attracted. Daily morning and evening services are conducted at this church the year round.

The chapel of Calvary church has been completely overhauled, and much improved in appearance. A new dome window has been inserted, with rich glass of light tints, to increase the cheerfulness and brightness at day services. The chancel walls have undergone a corresponding change, and their former sombre colors have given place to paler tints. The wood work has all been repainted and embellished, and a beautiful design in Italian marbles has been worked out in a paving of the chancel floor.

The Rev. Breddin Hamilton, of the church of the Heavenly Rest, is spending a late vacation at Newport, R. I.

The Rev. Thomas S. Cartwright, well known as editor and founder of *The Church Press*, a paper that some years ago was published in New York, is about to go to Nova Scotia. In recent years, he has been the rector of the church of the Holy Communion, Orange, N. J. At a special meeting of the vestry, held last Thursday night, he tendered his resignation of the rectorship, to take effect October 31st next. The resignation was accepted, and a committee appointed to draw up resolutions of regret and esteem. Mr. Cartwright has accepted an election to the rectorship of the church of the Holy Trinity, Yarmouth, Nova Scotia, where he spent some time during his vacation this summer.

The will of the late Susan H. Wendell was filed in the Surrogate's Court, Wednesday, August 19th. It is dated January 31, 1887, and makes liberal provision for church and charitable institutions. She bequeaths $1,000 each to the church of the Holy Communion, founded by the late Dr. Muhlenberg; the Samaritan Home for the Aged; the New York Protestant Episcopal City Missionary Society, and the New York Sabbath Society. The sum of $3,500 goes to the Domestic and Foreign Missionary of the Protestant Episcopal Church. The society is to apply $1,500 of this $3,500 for the mission work among colored people in the West and South, for work among the Indians, and work among the Chinese; $500 going to each. The sum of $1,000 goes to the Normal and Agricultural Institute at Hampton, Va., for Indian education, and a like amount to the Sheltering Arms Nursery in New York, of which the Rev. Dr. Peters is President. The parish church at Dobbs Ferry, diocese of New York, receives $500, with which to complete the erection of the mission chapel at Hastings-on-the-Hudson. After bequests to several relatives, the residue of the estate is left to the Domestic and Foreign Missionary Society, with the condition that it be invested, and the income applied to aid domestic missions in the southern and western States and territories.

YONKERS.—The 9th annual report of the Yonkers Nursery and Home has recently been published. The Rev. W. H. Mills, D. D., of St. Paul's church, is president, and the Rev. A. B. Carver, of St. John's, vice-president. Mr. Thomas G. Williams is secretary, and Mr. Henry A. Smith, treasurer. The board of managers is composed of ladies. The work of the institution is to care for homeless little children, a need that is not otherwise met in Westchester county, save by the public Alms House. The institution does a large work that otherwise would have to be done by the county, and does it better than the county can do it, and yet receives no recognition nor aid from the county funds. At the beginning of the year the family numbered 17 children; since then 34 have been received, making in all 51 who have for a longer or shorter time received the benefits of the home. Of these, 31 have been returned to parents and friends; 1 has been removed to the Temporary Home at White Plains, and 3 have died, leaving 16 as the number under care at the close of the year. The deaths reported were, as usual, infants under two years of age. A death would very seldom be reported if the age of children received could be limited to two years old and over. But in that case, the home could not meet the necessaries of the poor who need its help. No child is retained after reaching the age of eight. But the Temporary Home at White Plains has in this respect been found an invaluable auxiliary. The charity account of the year reached the sum of $450,79, a sum not quite so large as has been reached in some former years. By what is called the basket system, the expenses of the institution are much lessened, a bountiful basket of provisions and groceries being regularly sent in every Friday by friends, and by some of the business houses of Yonkers. The young people of the city and neighboring towns show a practical interest by getting up private entertainments and raising money for the children. The present year, however, begins with a debt of $750. The total income has amounted to $2,515.36.

NEWBURGH.—The parish of St. Paul's, of which the Rev. Rufus Emery is rector, has recently received a gift of a fine alms basin, as a memorial to the late Mrs. Annie A. Rogers. The parish debt has been reduced by $2,000.

TARRYTOWN.—The services at St. Mark's church have since last Lent been in charge of the Rev. C. O. Flagg, D. D. The vestry has lately formally elected him rector of the parish, and he has signified his acceptance, and will enter at once upon full duty.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

WILMINGTON.—A Flower Mission has been organized at St. Matthew's colored mission, for the purpose of sending flowers to sick persons on Saturday afternoons. It is also intended to send ice to the sick who cannot afford to procure it. So many colored persons have been neglected heretofore, and this charitable work will be a blessing to such. The work is not confined to persons of any particular religious belief. St. Matthew's mission is under the charge of Mr. H. D. Speakman, and is proving a good success.

The Bishop of Delaware preached at Rehoboth, or Cape Henlopen City, as it is now named, on August 23rd. He held service at the Bright House, which was crowded. Plans for the erection of a chapel at that place are under consideration. The matter commends itself to all Churchmen in the diocese. The Rev. G. D. Peters officiated there last Sunday morning, and on September 6th, the Rev. Geo. Bond, of Newark, will be there, the Bishop taking his duty. That Sunday will close the season at that ocean resort.

The Rev. David Howard preached his farewell sermon at Calvary church, on August 23rd. His successor is the Rev. B. H. Berghaus, of Chambersburg, Pa., who has accepted the call, and will take charge on October 4th. The Rev. Mr. Howard's address, until September 15th, will be Delaware City House, Atlantic City, N. J.

CLAYTON.—The Rev. W. L. Braddock has taken charge of the "Railroad church," lately built.

BRANDYWINE HUNDRED.—The Rev. Mr. Bradin is officiating at Grace church during the interim since the resignation of the rector. There is a great probability that Calvary church will be re-opened for services.

LEWES.—Prof. S. Tudor Strang, of Philadelphia, gave an organ recital in St. Peter's church, the Rev. G. D. Peters, rector, on the organ lately built for that parish by John Brown, of Wilmington.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

St. Michael's church, Brattleboro, the Rev. Wm. H. Collins, rector. On the morning of the 12th Sunday after Trinity the rector admitted into the Brotherhood of St. Andrew the following persons: Commander Allan D. Brum, U. S. N., Messrs. John M. Hackley, Arthur W. Childs, and William French Collins. The person just named has applied to be admitted as a candidate for Holy Orders in this diocese.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

Harvest festivals are not uncommon. They have an unusual significance this year, especially in these parts of our country where drought, short crops, and sometimes no crops have been the unhappy order of the farming life.

A harvest festival was kept this year on the 12th Sunday after Trinity, at the cathedral in Sioux Falls, much to the happiness and benefit of the people. Bright and clear weather, graceful decorations of grain, fruit and flowers, a large congregation, hearty worship, and a sermon appropriate to the occasion by the Rev. Geo. Wallace, brought out the meaning of this most appropriate memorial.

The beautiful church of St. Augusta, Sioux Falls, South Dakota, was filled to overflowing on Sunday morning, Aug. 23rd, by a large and interested congregation. Bishop Hare, who had just returned from a special mission to Japan, conducted the service, assisted by the Rev. Rural Dean Trimble and the Rev. George Wallace, pastor in charge of the cathedral. The Bishop in his address to the congregation congratulated them that on returning he found them anticipating a season of great temporal prosperity after a long period of great depression. He had journeyed 15,000 miles by land and sea without accident. He had found in the Japanese people a new experience and interest in humanity and had learned that they as all other men are best won by that sympathy of man for man which makes the world kin. His description of a missionary's work, its difficulties and its triumphs, was most interesting. His closing words of counsel to his hearers to do the duty and the good work which lay nearest to them and in their power, was most impressive. All South Dakota welcomes the Bishop on his return to his eminent place of usefulness and honor in his own land, after six months' absence on his good work abroad.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—There have been some extensive alterations in the church of the Epiphany, and the work is not yet completed. The improvements are made for the purpose of accommodating a vested choir, which is effected by erecting a platform, extending beyond the chancel arch. Some years ago a portion of the eastern gallery was removed to make way for a magnificent organ, which was placed at the head of the eastern aisle; and now the western gallery has been shortened so as to correspond with the opposite structure. The pulpit and the lectern have changed sides. A choir of forty voices has been under the training of the organist for several months past. The rector, Rev. George H. Kinsolving, is taking his vacation at Capon Springs, Va.

St. Peter's church, Germantown, Rev. T. S. Rumney, D. D., rector, has been newly frescoed, and otherwise much improved. Thirty members of the vested choir started on [an excursion to the Delaware Water Gap, August 29th, and expect to return on the following Monday evening.

A handsome brass tablet will shortly be placed in the new ward which is being added to the Episcopal Hospital. This edifice will soon be ready to receive the class of patients for whose benefit it has been erected. The tablet bears the following inscription:

"To the Glory of God and in loving memory of George Leib Harrison, LL. D., one of the founders and benefactors of this Hospital, his children have erected this house for the relief and care of persons thought to be incurable; in thankful commemoration of a life consecrated to the cause of the helpless, the prisoner, and the sick. From personal labor and solicitude, God gave him rest on the 9th day of September, 1888, in his 74th year."

The congregation of St. Paul's, Aramingo, will at once erect a long-needed parish building.

A musical recital was given on the evening of August 27th, in St. Mark's church, Frankford, in honor of Rev. D. I. Hobbs, the assistant priest, who is to leave early in September to assume the rectorship of Trinity church, Logansport, Ind. The recital was conducted by Mr. Alex. Barr, assisted by Lavinia Thomas, vocalist.

The Rev. Robert E. Dennison, rector of St. Timothy's church, Roxborough, has returned from his vacation, and preached to a large congregation on Sunday, Aug. 23rd.

The Rev. Jacob LeRoy, rector of St. Martin's-in-the-Fields, and Mrs. LeRoy arrived from Europe Aug. 26th.

The Rev. Lawrence Ridgeley, late an assistant to the Rev. R. Heber Newton, of All Soul's church, New York, who has recently been called to the rectorship of St. Stephen's church, Wissahickon, will take charge of the services on Aug. 30th. The Rev. F. A. D. Launt, of St. David's, Manayunk, will conduct the missionary service in the afternoon.

The Rev. James S. Stone, D. D., rector of Grace church, has been chosen chaplain of the North American St. George's Union.

RADNOR.—The old Welsh church, which, since the publication of a poem by Longfellow in the centennial year, is almost universally known as "Old St. David's," is to-day the oldest, most primitive, and comparatively unaltered church in the diocese and in the commonwealth of Pennsylvania. Its exterior presents about the same appearance as when built by the hardy Welsh emigrant Churchmen, 176 years ago in the wilderness, that they might in their new home worship according to the ritual of the Church of England, as by law established. At frequent intervals within the past half century, proprosals have been entertained to either demolish, enlarge, or remodel the old building, but these efforts have always met with strenuous opposition, not only from the older members, but from the community at large. And now a similar proposition is again entertained by the vestry, and will shortly be acted upon. Early in the 18th century, the Welsh settlers in Radnor and adjoining townships petitioned the newly formed "Society for the Propagation of the Gospel in Foreign Parts" to send them a minister who spoke their language. Until 1707 they were served by the Rev. Evan Evans, and, after his return to England, prayers were read by John Club, a Welsh schoolmaster connected with Christ church, Philadelphia, and who subsequently, in 1713, received Holy Orders in London, and was appointed missionary for Radnor, on condition that a church should be erected there, and which promise was carried out as soon as practicable after the return of their pastor. The foundation stones were laid with much ceremony, May 15th, 1715; all the clergymen, English and Swedish, were invited on the occasion, and each one laid a stone according to the directions of the master mason. The dimensions of the church were 43 by 26 feet, built of stone, and the roof had a sharp pitch, so as the more easily to shed the snow. Changes were made in the interior of the structure, notably in 1771, when a gallery on the west and south sides was erected to accommodate an increasing congregation. To give access to this gallery the unique and picturesque stone staircase, which is now one of the features of the church, was built against the west end. A vestry-room 18 by 29 feet was erected in 1871 to replace a smaller one which had done duty for over 40 years, and subsequently other improvements have been made, to present a more churchly interior. The changes during the one and three-quarters centuries of Old St. David's existence have been marvellous. When its foundation stones were laid there were but 15 families of Churchmen to worship in the sanctuary, and now they are numbered by thousands, with ample church accommodation for all.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

Summary of diocesan statistics:—Bishop, 1; priests, 20; deacons, 5——26; candidates for Holy Orders, 3; ordination of deacons, 1; churches consecrated, 1; parishes, 25; congregations and missions, 15; baptisms, 185; confirmed, 176; marriages, 45; burials, 83; Sunday school teachers, 161; scholars, 1,366; communicants, 2,303; offerings, $57,-936.70.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

THE BISHOP'S FALL VISITATIONS.

SEPTEMBER.

27. Port Deposit, 11 A.M.; St Mark's, 3 P.M.; North East, 8 P.M.
30. Elkton, 8 P.M

OCTOBER.

1. Chesapeake City, 8 P.M.
2. St. Stephen's, 11 A.M.; Cecilton, 7:30 P.M.
4. Shrewsbury, 11 A.M.; Galena, 7:30 P.M.
6. North Kent. St. Stephen's, 10:30 A.M.; Millington, 7:30 P.M.
9. Chestertown, 7:30 P.M.
11. St. Paul's; I U. Parish.
13. St. Luke's, 11 A.M; Sudlersville, 7:30 P.M.
14 Centerville, 7:30 P.M.
16. Queenstown, 10:30 A.M.
18. Kent Island.
21. Hillsborough, 7:30 P.M.
25. Greensborough, 11 A.M.; Denton, 7:30 P.M.
28-30. All Saints', (Convocation).

NOVEMBER.

1. Trappe and Oxford.
4-5. Cambridge.
8. Church Creek and Taylor's Island.
15. Vienna and East New Market.
22. St. Michael's.
29. Trinity Cathedral.

DECEMBER.

13. Miles River Parish.

The Journal of the Convention, which is ready for distribution, gives the following statistics: Families, 1,594; souls, 7,213; baptisms—adults, 36, infants, 389; confirmations, 210; marriages, 98; burials, 203; communicants added, 282; died, 51; removed, 137; present number, 3,027; Sunday school teachers, 307; scholars, 2,163; general missions, $422.12: domestic, $190; foreign, $117.37; Indian, $18.10; colored, $12.10; Jewish, $38.-97; making a total for missions of $798.66, which, together with other objects, makes for the Church at large a contribution of $1,033.61; for diocesan purposes, $5,491 42; parochial, $37,534.81. Total contributions for the year, $44,059.84.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BISHOP LYMAN'S APPOINTMENTS.

SEPTEMBER.

11. P.M.: Ascension church, Hickory.
13. Lenoir; 4:30 P.M.: Yadkin Valley.
16. Statesville: P.M.
27. Winston.
29. Walnut Cove.
30. Germanton.

OCTOBER.

1. Madison.
3. Wilkesboro.
4. Gwyn's Chapel.
5. Lincolnton.
7-8. Vicinity of Lincolnton.
9. Shelby.
11. Rutherfordton.
13-19. Asheville.
21. Bowman's Bluff.
22. Brevard, Consecration.

Holy Communion at morning services. Collections for diocesan missions.

ASHEVILLE.—At his visitation to Trinity church, Asheville, the Rev. McNeely DuBose, rector, on August 16th, Bishop Lyman, after preaching to an overflowing congregation in the morning, confirmed a class of 12 at the evening service. This is the second class of the year, and is to be followed by a third.

WAYNESVILLE. — The Convocation of Asheville met in Grace church in the Mountains, Waynesville, on Tuesday, the 18th of August. Dean Deal preached and celebrated the Holy Communion in the morning, and presided at the business meeting in the afternoon. At five oclock, the Convocation re-assembled in the church, when the children of the Sunday school sang a choral service, which was followed by a most interesting paper by the Rev. Alban Greaves, and a discussion upon Sunday school work, in which the Rev. B. F. Brown, Mr. Dillard Love, and Mr. John M. Hunter participated.

On Wednesday, the Bishop arrived, held morning service, and confirmed a class of 10, presented by the Rev. D. Hillhouse Buel, D. D. The next meeting of the convocation will be at Hendersonville in November.

MICA DALE.—On Thursday, August 20th, the Bishop, accompanied by Dean Deal, Dr. Buel, and the Rev. Messrs. Du Bose, Brown, Greaves, and Barrows, drove three miles out of Waynesville to consecrate St. Mary's chapel, Mica Dale. The Bishop was met at the door by the church committee, Messrs. Joseph Benners and William Belt. The instrument of donation was read by the Rev. Wm. S. Barrows, and the sentence of consecration by Dr. Buel. This building is a most attractive and durable one, sealed throughout in oak, with furniture and trimmings of cherry. A parish school room to match, opens into it by double sliding doors. Its erection is due to the indefatigable efforts of Dr. Buel, and its completion at this time, to generous offerings received in response to Bishop Lyman's appeal one year ago. Among the gifts to St. Mary's, should be specially mentioned the land from Mr. Eldridge Medford; the lumber from Bishop Lyman; $100 from St. Mary's school, Raleigh; the windows, font, and altar cloth, from Dr. Charles H. Hall, of Brooklyn; the altar, from the Rev. Chas A. Jessup, of Garden City; curtains, from Mrs. Chas. Goodyear; the altar cross, from the Rev. John C. Lord; alms bason, from the Boys' Missionary Society, of Waynesville; altar linen, from Mrs. Chas. Hewlett and the Faithful Endeavor Society, of Asheville; and Prayer Books, from the New York Bible and Prayer Book Society. The retable is of cherry, with text in beautiful hammered work, and, like all the rest of the furniture, was made in Waynesville.

SYLVA.—Bishop Lyman preached at the school house here on Aug. 20th, and confirmed one person. The hall to be used exclusively for Church purposes is rapidly approaching completion.

CULLOWHEE.—The consecration of St. David's church has been postponed till the 27th of October.

CASHIER'S VALLEY. — The beautiful church of the Good Shepherd, which has been erected through the united efforts of Dean John A. Deal and the Misses Hampton, was consecrated by Bishop Lyman on Aug. 25th. The Bishop, accompanied by the Rev. Messrs. Barrows and Barker, was met at the door by the Church Committee, Messrs. Rhodes, Hooper, Barber, and Stallcup. The instrument of donation was read by Mr. Barber, and the sentence of consecration by the Rev. W. S. Barrows. The Bishop preached an excellent sermon upon sacrificial worship under the two Covenants, addressed the class of 7 presented for the laying on of hands, and administered the Holy Communion to a large number. In his address, high commendation was bestowed upon the priest in charge, Dean Deal, and Mr. Rhodes, the lay reader, a candidate for Orders, for the faithfulness and success of their labors. The absence of the former, who was unable, on account of his recent sickness, to make the long journey over the bad roads, was alluded to as "the only thing that mars our joy today." The church of the Good Shepherd is a Gothic structure, very substantially built, sealed with poplar, and complete in its appointments, except a bell, which was donated by good friends at the close of the service. Fifteen acres of land surround the church, part of which is God's acre, part the play ground of the parish school, and the rest still in woodland. This church is one of several completed through offerings received in response to the Bishop's appeal one year ago.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

Summary of statistics from the journal: Clergy ordained: deacons, 4, priests, 5, total, 9; canonically resident: bishop, 1, priests, 101, deacons, 6, total, 108; candidates for Holy Orders, 11; postulants, 8; licensed lay readers, 54; whole number of parishes and missions, 145; churches consecrated during the year, 6; corner-stones laid, 3; whole number of churches, 137; rectories, 56; educational institutions—parochial, 1, teachers, 1, scholars, 30; academic, 2, teachers, 23, scholars, 206; theological, 1, teachers, 5, students, 16; charitable institutions: For the Aged and Destitute, 2, for Friendless Children, 1, for Homeless Women, 1, Church hospitals, 3,

number of inmates in Church Homes, 101, number of patients cared for in Church hospitals, 407; Baptisms: adults, 402, infants, 1,139, total, 1,541; confirmed, 1,050; communicants, 15,774; marriages, 439; burials, 1,007; Sunday schools: teachers, 1,045, scholars, 8,479; total of offerings, $316,261.28; value of Church property, $1,949,633; total amount of permanent funds, $149,883.92.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Bi hop has just returned with his family from a pleasant visit of three weeks to Belmar, a seaside New Jersey town, and is now at his country home, near Towson.

BALTIMORE.—At the church of the Holy Innocents interesting organ recitals are given by the organist, Mr. Ernest F. Panetti, at the conclusion of the regular twilight Sunday school service by the rector, the Rev. John H. Logie. This is the second summer of this musical addition to the service.

The Rev. John H. Logie, rector of the church of the Holy Innocents, has just returned from a visit to Bar Harbor, Narragansett, and Isles of Shoals.

HANCOCK.—The Rev. Carl E. Grammer, of Alexandria, Va., formerly rector of St. Thomas' church, this place, recently spent a week with friends here, and preached an able and highly appreciated sermon at the church.

PORT TOBACCO.—St. Philip's chapel has been opened for public services by Archdeacon Moran.

FREDERICK.—A memorial tablet to the late Judge John Ritchie has been placed by his family in All Saints' church, the Rev. Osborne Ingle, rector.

WESTMINSTER.—Twenty boys of the choir of the King's Sons, connected with Ascension church, are camping on the banks of the Monocacy River. They are in charge of the rector of Ascension church, the Rev. Wyllys Rede, and the organist, Chas. F. Kues.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

Summary of statistics from the Journal: Clergy: bishop, 1; priests, 26; Deacons, 5; total, 32; candidates for priest's Order, 4; postulants, 4; lay-readers, 12; baptisms, infants, 366, adults, 120; total, 486; confirmations, 510; marriages, 103; burials, 127; communicants, present number, 3489; Sunday schools, number reported, 24; teachers, 190; scholars, 1983; churches as reported, 93; chapels as reported, 6; sittings, free, 7875; rented 510; total, 8385; rectories, 14; total offerings, $45,825.99; value of church property, total, $22,565.38.

CHURCH SUNDAY SCHOOLS.

BY A WESTERN MISSIONARY.

Clergymen and Church people from the East, where the Church is a power, have sometimes expressed surprise, when coming to the West, at seeing how little progress she seems to have made. So many years have gone by and so much money has been sent for the work of the Church in this Western world, and yet she lags behind, regarded often as an intruder, when she comes in among the different sects, who are all preaching the Gospel (in their way) and seeking the conversion of sinners.

Why is it that her missionaries so often come across those whose parents, one or both, belonged to her Communion, and who were themselves baptized in childhood, but who had no training that made them see any more in it than a "sect," and so they have fallen into the way of going where it was convenient?

It is greatly owing to the fact that the children of the Church are not taught the doctrines and history of the Church, or trained in her ways. The Bible lessons and Sunday school teaching are much the same as in a Congregational or Methodist Sunday school. Is not this the explanation of the question, or answer to it?

One who was there at the time remembers well the sad expression on the face of the chaplain of the Episcopal Hospital Mission in Philadelphia (the late Rev. Dr. Spackman) who had just been bidding good-bye to a man who was a baptized, confirmed communicant, and for some time attendant upon the services of the Hospital chapel, and who, with his family, was moving to a distant town. Dr. Spackman, in parting with him, took occasion to remark that he hoped he would be faithful to his Christian calling. "Oh, yes," was the reply, "there is no Episcopal church there, but a very good Congregational one, so the children will have a Sunday school to go to, and it don't make much difference, after all." "I couldn't help thinking," said Dr. Spackman, with the sad expression that I have spoken of, on his face, "what had I ever said in my preaching or teaching, to make that man feel that it *did* make some difference, both for himself and his children?"

And so the Church loses her members, and her quiet ways do not attract the rising generation, who are more readily drawn in to the excitement of the Salvation Army, and the Crusaders. To belong to such organizations is more important in their eyes than to belong to the Church.

And while the denominations flourish, the Church is weakened, and instead of taking the lead, as she should do, creeps slowly along. It is good that Church history is made a part of the training of deaconesses, and, as a part of their duty is the teaching of the young, it is to be hoped that it will have some influence on the future Sunday schools of the Church, and that our baptized children will know *why* they are Church members.

HIGHER CRITICISM.

BY W. A. M.

"Higher criticism" is a designation which certain modern thinkers and writers have given to their own methods. The result of their inquiries is that the Pentateuch was not written by Moses, but by several authors and at several periods of Jewish history; that other portions of the Scripture are of a composite character, by different authors, not necessarily the writers of the portions that bear their names; and that the question of authorship is not determined by "the so-called testimony of Christ and His Apostles;" that neither the Song of Solomon nor Ecclesiastes were written by Solomon; that the book of Daniel was a late production, and that Old Testament history is not trustworthy. They further claim that the first six books of the Bible could not have been written until centuries after the days of Moses and Joshua; that the "legends" were penned by one writer and another, and shaped according to the purpose each had in view, and consequently are utterly unhistorical and absurd.

Here is a terrible arraignment of what has heretofore been held and reverenced as divine by "those who profess and call themselves Christians." And yet these are the views not merely of avowed unbelievers and of rationalists, but of some holding the office of the sacred ministry and of teachers in theological institutions. While some would, perhaps, shrink from assenting to all the statements here made, and which are held by representative men of the school of "higher criticism," on the other hand there are those who carry their destructive theories much farther.

Now what is the ground of all this? Down to the middle of the last century, Jew, Christian, Greek, Roman, and Protestant, as represented by divines and scholars, entertained but one view with regard to the genuineness of the Pentateuch, and acknowledged Moses its author. Substantially the same may be said of the genuineness of the other books of the Old Testament Scriptures. The historical testimony is strong and convincing.

One would very naturally suppose that whoever would undertake to overthrow the authority of the Old Testament would make his attack upon the historical testimony. But this is not even attempted. The unquestioned reception of the sacred books for so many generations, their integrity, surrounded by such safeguards as only a people believing themselves the chosen custodians of the divine oracles could devise, these are unassailed. It is not by attacking these evidences, but by a criticism of the documents that the impugners of the sacred oracles have framed their indictment. These critics claim that they, at this day, can take a book written thousands of years ago, amidst customs and in the language of past ages, and by dissecting passages, decide from the words used whether they were written by one author or by many, at one period or at different periods. In the words of Professor Howard Osgood, we are asked to believe "that seventeen or twenty-two authors, having worked over and over, *ad libitum*, for 400 years, their composite production of 500 pages; that 2,000 years afterwards, the words of each author can be differentiated from the others."

Astruc, in 1753, noticing that in certain parts of Genesis the word Elohim, for God, was used, and in other parts the word Jehovah, contended that these indicated different authorships. He next observed that in some parts of the narrative neither word appears. This in his view indicated a third authorship. But some portions of the narrative seemed to him foreign to the history of the Jewish people, and therefore they must have come from another, a fourth source. In these he thought he discerned such a diversity of authorship as to constitute in all eight separate documents, so that the book of Genesis must have been compiled from eleven different sources.

Astruc thus struck out a path which others have pursued, until it has led them at last to what is now recognized as the "Higher Criticism."

To show the utter absurdity of such a process, and the folly of making any deductions derived from it the basis of a "system," Professor Stanley Leathes, in his "Witness of the Old Testament to Christ," applied the same rest to three of Milton's poems. He showed that Il Penseroso, a poem of 176 lines, contained 128 words not in L'Allegro, a poem of 152 lines; that Lycidas (173 lines) contained 275 words not in L'Allegro, and 147 not in Il Penseroso. Applying to these poems the same test which Higher Criticism brings to bear upon Genesis, the three poems could not have been written by Milton. The same author also tested by the same rule Tennyson's Lotos Eaters, with a like result.

Another method of these critics is illustrated by an example given in Edersheim's "Prophecy and History in Relation to the Messiah:"

"There is not a name among modern scholars which deservedly stands higher as regards Semitic learning than Paul de Lagarde. Yet this is one of the conclusions propounded, and these are the grounds on which it has been arrived at, by perhaps the greatest living Semitic scholar. Deriving the term Levite from the verb *levah*, to cleave to another, to accompany him, Lagarde refers to Isaiah xiv: 1, and lvi: 3, in both of which this verb (rendered in the A. V., joined to), is connected with "strangers." From this he infers that the Levites were those who, according to Exod. xii: 38 (Num. xi: 4?) had joined themselves to Israel on their exodus from Egypt—the 'mixed multitude' which Lagarde regards as Egyptians. The latter notice he accepts on the ground that the Jews, the most vainglorious of men and conceited of nations, would not have admitted that theirs was not pure blood."

And yet on the strength of such criticism, without a shadow of historical basis, we are asked to put aside the strong historical and documentary evidence to the genuineness and authenticity of the Pentateuch. Egyptian and Assyrian history and archæology have confirmed its statements. In matters of local belief, customs, and geography no error has been found. Yet all this has no weight with those who can build a vast hypothesis on a single word—a huge cone apex downward!

They claim the strength of numbers. Even if the majority were with them, this would prove nothing, and sensible men, we presume, would prefer to be ranked with a minority in opposition to the kind of criticism we have been considering. But the claim of numbers cannot be substantiated. To the two hundred they reckon, "who stand in the front rank of the world's learning," may be opposed "more than a thousand of the world's best trained and most learned scholars of the Bible—Swedes, Norwegians, Germans, Swiss, Hollanders, English, Irish, Scotch, American—learned in Hebrew, Greek, Latin, and many other tongues." Thus says Professor Osgood, and adds, "If Higher Criticism's appeal to numbers is valid, it would reverse and settle the whole question right off."

My own experience has no doubt been that of many another clergyman. Addressing intelligent laymen on the subject of religious obligation, we are met with "Yes, but it seems that the most advanced scholarship and the latest science are upsetting the foundations of these old beliefs." From the specimens given above, the reader may judge as to the danger the foundations are in from such kind of upsetting.

A PROTEST AGAINST DISLOYALTY.

BY BISHOP GILLESPIE.

There is no more solemn vow made by a bishop at his consecration than this:

"Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon and encourage others to do the same?

Answer. I am ready, the Lord being my helper."

I cannot meet you, my brethren, in convention, without referring to what the past year has made prominent, that there are ministers in the Church, I know not how many, or how far organized to spread their views, though certainly determined to maintain and advance them, who would put a very different construction on leading articles of our blessed Faith, from that which the Church holds, and which they were ordained to hold and preach.

The great point involved is this, the Church has a definite faith. She not only has the Creeds, but she utters them in a clear sense which she has expressed in her Prayer Book, Articles, and Homilies. In the language of a recent Episcopal charge, "All the essentials of the Church in faith, polity, sacraments, and worship, are *closed questions* for us, who are within her fold." (Bishop of Springfield.) The Church is more than the teacher of good living. She means and seeks to "build up her people in her most holy Faith."

To this faith as expressed in the Apostle's Creed, her member is pledged. To this faith as more fully developed in her standards, the minister at her altar is most solemnly pledged. He has the added responsibility of a teacher. He has been accepted by "the Church and congregation he serves, to minister the Doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded and as this Church hath received the same, according to the commandments of God." The Bishop who accepts his Letters Dimissory, does so, as they certify that he has not "been justly liable to evil report for error in religion, or viciousness of life, for three years last past." The diocese that gives him the right hand of fellowship, acts in the confidence that he is a "true yoke fellow." And "holding and teaching publicly or privately, and advisedly any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America," he "shall be liable to presentment and trial." (Title II, Canon 2, Sec. 2).

That there are ministers of the Church who by their writings and their preaching assail the teaching of her standards directly or indirectly, or in their ministrations adopt practices unauthorized, and that "symbolize erroneous doctrine," (Title I, Canon 22, Sec. ii [1],) does not concede the right of the individual member or minister to utter for the Church his individual views. This may be

explained by the known difficulties of Ecclesiastical prosecutions and trials, the charity that suffereth too long, the appreciation of a seeming peace. And whatever the fact may avail, no such cases speak beyond the bound of the diocese where the offences are committed.

I need not say of how little avail are such arguments as that the spirit of the age is contrary to the truths that have been accepted for a long past; that studies have been enlarged to reach into the theological domain; that physical science has taken control of miracles, and explains and defines their limit. When or where has the spirit of the age in this world that always "lieth in wickedness," been approved as "the way, the truth, and the life?" What is "the wisdom of this world" that flaunts itself in the face of the "faith once delivered to the saints?"

What is the effrontery that throws discredit upon the decrees of Councils, gathering up the time honored sentiment of the Church, and upon the writings of her doctors whom the Church has delighted to honor?

What dishonor to the mission of Him "by whom came grace and truth," to tell us of a development, that with each age is to die in part what it has cherished as God's gift, and that what is truth to-day, a century or less hence may be the vain thought of our fathers.

To cite from the charge to which I have already referred: "Heresy seems to cast a blight upon the moral nature, and to deaden and paralyze the conscience. Its victims, though shut out from such a course by their own voluntary and oft repeated pledge and promise to the contrary, seem to think they are called to stay in a body whose faith and principles they repudiate, and reform it. They seem to fancy that to them all questions are open, as though they had not entered a system, the very essence of whose stability lies in the fact that within its bounds certain questions are finally and forever closed."

God have mercy upon all whom "false doctrine, heresy, and schism" have deluded, and grant that this Church may be ever true to what she has impressed on her chief Pastors: "Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy." (Ordinal).

LETTERS TO THE EDITOR.

A REVISED SUNDAY SCHOOL SYSTEM.

To the Editor of The Living Church:

An article in THE LIVING CHURCH, of the 29th, under this head, advocates the employment of paid teachers, graduated from diocesan training schools conducted by the clergy.

That this system would be an improvement upon the present one, I grant, but why all this machinery? Why not have the instruction to the children come from the clergy direct, and not be retarded, as it were, by "trained, salaried teachers"?

The Sunday school systems, both old and "revised," are wrong in both theory and practice.

What the children need is instruction in the worship of the Church. Let every rector re-organize his Sunday school into a Church school (which it should be named), have a choral celebration, as short as the rubrics allow, with the school for a choir; in place of the sermon an 8 to 10 minute instruction, which would be sufficient to bring out the lesson of the day. A school such as this would build up our parishes.

A few faithful persons can be found in every parish, to act as monitors, keep a record of attendance, and perhaps catechise the younger people on the instruction just received.

From a school such as this, the people would gravitate naturally to the later and more elaborate, but same service, divinely ordained, not man-made service; and not graduate from the school and confirmation classes to become a non Church attendant, as is too often now the case. And why? Principally because they were not taught when young, that the Church service was for worship as well as instruction.

A. C. SMITH.

"SECESSIONS."

To the Editor of The Living Church:

Whenever the Roman Catholic Church succeeds in making a convert, it is heralded all over the world, but the rule of silence is observed over the departures. The subjoined list of prominent Romanists who have forsaken that communion for the Anglo-Catholic Church, will show that our gains more than compensate for our defections.

Church Work, March, 1891.

Mr. P. Baron Philips writes to *The Echo* as follows: "It may interest your readers to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Catholic Church of England. The following are the names of those now admitted to the Anglican priesthood: 1, Anton Leopold Becker, now licensed priest in the diocese of Norwich, and assistant master of Ipswich Grammar School; 2, Michael Angelo Camilleri, now vicar of Lyfro; 3, John Cross; 4, Edward Giamoni Edwards, now rector of Llandwake; 5, John Francis Joseph Grandjean; 6, Francis Hogan; 7, Peter Septimus Leonini, now assistant curate of Stockerton; 8, John Bernard McGovern, now assistant curate of All Saints', Chorlton-on-Medleck; 9, Donald Andrew McKay; 10, Francis Moverly, general license from the Archbishop of Canterbury; 11, Francis Felix Mazuchelli, now vicar of Felmersham; 12, Jeremiah Percy Neville, assistant curate of St. Michael, Southwark; 13, Thaddeus O'Callaghan; 14, Patrick Phelan, in charge of St. John's, Cartsdyke; 15, Constant Prospere Marie Poirier, now curate of St. Pierre, Guernsey; 16, John Schulte; 17, Louis Napoleon Seichan, now assistant curate of St. Peter, Guernsey; 18, Charles F. Godbow Turner, now assistant curate of Thurgaston; 19, Jules Xavier Willerman; 20, Genna Vicenzio, now curate of St. John, Clerkenwell; 21, William Ernest Youngman, now assistant curate of All Saints, Ryde, Isle of Wight. In addition to these names, the seccessions from Rome of one of Lord Bute's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced.

Amongst the dissenters we find the following: The Rev. C. H. Osler, Unitarian minister, has seceded to the English Church, he was an honored member of that body for 20 years; the Rev. T. W. J. Barker, LL. B., University of London, a Congregational minister of great ability, has joined the Church of England, and was ordained at Exeter; the Rev. Samuel Morgan, a Welsh Calvinistic Methodist, is working under the vicar of Mostyn, preparatory to taking orders in the English Church; the Rev. D. Wallace Duthie, Congregationalist, Swansea, has joined the Church of England; the Rev. J. Johnston, Congregationalist, received into the Church of Ireland; the Rev. Thos. Christopher Phillips, Calvinistic Methodist, at Abercan, joined the Church of England, Mrs. Phillips received the rite of Confirmation at the same time, at Palace chapel, Llandaff.

W. L. CULLEN.

St. Paul, Minn.

MUSICAL REQUIREMENTS IN CHURCHES.

To the Editor of the Living Church:

Probably nothing in connection with church building has been so productive of trouble as the ignorance of architects and building committees, regarding the best position and proper space required for a suitable organ. This long-neglected question has at last received attention at the hands of a committee selected from the most eminent architects and church musicians of the present day, including Dr. Martin, organist of St. Paul's cathedral; Mr. Walter Paviatt, St. George's chapel, Windsor; Mr. James Higgs, and Dr. Turpin. The council of the Royal Institute of Architects, nominated from their body, J. Belcher, Honorable Secretary, R. H. Carpenter, J. D. Sedding, H, Stannus, and H. H. Statham. The committee added to their number Mr. Sommers Clarke, Dr. F. E. Gladstone, and Rev. W. Russell, succentor of St. Paul's cathedral, as authorities on many points of importance. The committee have also had the advantage of a conference with Mr. Micklethwaite and Mr. St. John Hope. The result of their labors is now given to the Church world, in a series of observations and recommendations, of the greatest interest and value to parishes intending to build new, or remodel old churches, and it is very desirable that the full text of the report of this distinguished committee may be placed within the reach of all interested, as attention to the suggestions would save considerable in the cost of organ and avoid endless troubles and difficulties incident to present unsatisfactory customs, amongst which to be avoided are the so-called organ chamber, and the expensive and worse than useless organ builders' "fad", of a divided organ. The paper contains over 30 articles all of the greatest importance, published in August number of *Musical Opinion*, London, Eng.

J. G.

DR. BRECK'S MISSION AT ST. PAUL.

To the Editor of The Living Church:

I have just returned from a visit to St. Paul and Minneapolis, and while there read Dr. Langford's letter to THE LIVING CHURCH on Dr. Breck's work in Minnesota. I have also read the correction of one point in that letter by a son of Father Gear. As a son of Nashotah, I was interested in all ties that bind Nashotah to Minnesota. I found Gethsemane church, Minneapolis, with its daily service and weekly Eucharist served by a son of Racine and Nashotah, and in St. Paul, near the old mission where Dr. Breck first established himself, the church of the Good Shepherd, served by another true son of Nashotah, carries on Dr. Breck's work in Dr. Breck's spirit. I went to see the land where Dr. Breck's mission was established, to me the most interesting spot in Minnesota; it contains some of the old mission buildings. The land is now of great value, and some, or all, of it has been sold to endow the episcopate. Would that a stately cathedral had been built upon it, with what he longed for, the Daily Eucharist. In our interest in bishops-elect and "successful rectors" and "flourishing parishes," let us not forget our pioneers and founders, who never sought for or waited for "a call" to a parish by a vestry. We must not forget Father Gear, the pioneer, and Breck, who followed him. I venture to call to your notice Father Gear and the St. Paul Mission House, as described in Dr. Breck's life in his letter.

On June 30, 1850, Dr. Breck wrote (to his mother) "I have just preached my first sermon at St. Paul. This morning I passed with Mr. Gear, the chaplain of Fort Snelling, where also I assisted in the service, and preached, after which I came to St. Paul, crossing the Mississippi in an Indian canoe and riding six miles in a wagon. The Rev. Mr. Wilcoxson accompanied Mr. Gear and myself, while Mr. Merrick remained at the Fort with another clergyman, by name the Rev. Mr. Taylor. Now, my dearest mother, here we are in the extreme West, five clergymen of the Church together. The Rev. Mr. Gear is the chaplain at Fort Snelling, the only clergyman in Minnesota before we arrived. He has been here ten or eleven years, and, I rejoice to say, was instrumental in giving the first English service in Minnesota. Thus has the Church given the first sound of the Gospel in this region of country. 'The first English service in this place was celebrated five years ago, and from that time to this, there have been more or less of the Church services, although at times they have been interrupted for six months together.' Again, while the Rev. Mr. Gear has been preaching here a good deal, which has been a noble and voluntary act of a clergyman nearly 60 years old, yet his morning service at the Fort 6 miles away and across the river, and another at the Fort in the evening, have given him but a little time amongst the people; and again, his having to teach the children at the Fort has prevented his visiting this place during the week. I mention these things, dearest mother, to show you that a noble man has been at work before us, for all of which he has the reward of a good conscience. He has been instrumental in laying the foundation of the Church in this place, consequently a goodly number of persons are interested, some few of whom are communicants."

Thus we see Dr. Breck considers Father Gear to have been the pioneer, one who "laid the foundation of the Church" in Minnesota. Cannot Father Gear's son or some one else give THE LIVING CHURCH a sketch of this good man's life, of whom we know so little. His name should be written with those of Bishop Kemper, Breck, and Adams.

As the years go by Dr. Breck becomes one of the most interesting and remarkable figures in the history of the American Church, and his work and influence and example stand out more and more.

Nothing can be more interesting than Dr. Breck's Mission House in St. Paul. He wrote to his brother June 19, 1850: "We are now encamped upon two acres of land that we have bought for the extravagan sum of $50 per acre. These join the city plot of St. Paul, and from their commanding site must always, as now, be greatly admired, overlooking as they do the valley in which St. Paul is built, and thence unfolding to the view the great bluffs which form the west banks of the Mississippi. On the top of the eminence where we are is a beautiful oak grove in the midst of which is a very little house (12 feet by 19 with an attic) in proces of erection, and this is to be our dwellings in the winter." In February, 1851, he writes: "We have located on a bluff in the rear of St. Paul, where we have purchased five (5) acres of land adjoining the city plot, for which we pay $300, but which by the rise of real estate is said to be worth $1,000 now. There is not such another position for beauty, access, and retirement to be found in these parts," In 1881 this land was said to be worth $65,000, and still rising. In another letter he writes: "A little spire points upward from another peak, for you must know, dear mother, that our Mission House, built in the early pointed style, has six gables. The grounds are neat in appearance. A carriage driveway enters the grounds through an oak grove that completely hides all from view." Again: "Citizens and strangers are constantly coming up to view the grounds and garden, which our industry has beautifully planned. A fountain bursts out of the top of the bluff in the garden, and the water is led into the roof of a hot house at the lower part of the grounds—the work of good brother Wilcoxson. He is a perfect genius with tools and poultry."

We are told in the "Life of Dr. Breck" (published by E. & J. B. Young, New York, 1883) that from this interesting place Dr. Breck and his associates went out to all the villages in the surrounding country, and in Wisconsin opposite. His letters written during this period abound in words of faith; they are full of the most exquisite descriptions of pioneer life, of the founding of churches, of Holy Eucharists in the open air, school houses and log cabins of early life, of hardships, of poverty, of joy at success, and sorrow for the want of more men and means, and then of the new venture of faith which founded the Seabury Mission at Faribault. In days when our young clergy too often look forward to well built churches and comfortable rectories and "unanimous calls," and "leading positions" in an organized diocese, it does us good to recall the labors of Dr. Breck and his associates, and Father Gear, of Minnesota. When shall we see the like again of James Lloyd Breck? The whole North-West is full of beautiful churches, "popular rectors;" we have "safe delegates" to General Conventions, "prudent members" of standing committees, and plenty ready to take their places if they "resign" or are "dropped," but we have few, if any, like Breck, whose whole ministry was in "laying foundations." One plants, another waters, "God giveth the increase."

C. C. T.

Maywood, Ill., August, 1891.

The Living Church.

Chicago, Saturday, September 5, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WE desire to say to several correspondents, whose letters about the late episcopal election in Massachusetts are declined, that in our judgment, further discussion of the case can result in no good. We do not, however, join in the cry of peace, peace, when there is no peace, so far as concerns the principles involved. In the irrepressible conflict, THE LIVING CHURCH will be heard, and what it believes to be the essential principles of the Church, as set forth in liturgy and law, in ordinal and articles, historically interpreted, it will maintain without compromise.

UNDER the heading, "Ecclesiastical Sharp Practice," *The Chicago Evening Journal* criticises with unnecessary severity the action of Bishop McLaren in "deconsecrating" the edifice formerly used as a place of worship by St. Mark's parish, Evanston. How far the remarks of the editor represent the feelings of the parties who purchased the building, we are not able to say. We give them credit, however, of a better knowledge of ecclesiastical matters than is possessed by the average editor of a secular paper, and cheerfully acquit them of any sympathy with the harshness and injustice of the article in question.

THE facts of the case are these: When St. Mark's parish erected the handsome church which was opened last spring, the vestry sold the property which the parish had occupied for many years. The frame building which they had used for so long had been consecrated for the use of St. Mark's parish, to the worship of God, according to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. When the building was sold, the legal claim of the parish upon the property was voided by the passing of the deeds to the new owners. The spiritual or ecclesiastical claim which was possessed by the Bishop and diocese, was discharged by the official act of the Bishop in releasing the building from its dedication to the worship of God according to the use of the P. E. Church.

WE do not see anything in this transaction which should be branded as "sharp practice" or "mean" or "clandestine." The official head of the diocese gave effect to the transaction of the vestry in selling the property, by releasing all spiritual claims upon the building as set apart for worship to the exclusive use of the P. E. Church. The Methodists who had purchased the property received it without any cloud upon the title. The building had been set free from any legal or moral obligation to use it as a P. E. church. The new owners were free to use it in any way they pleased. If they had decided to convert it into shops or a dwelling house, the former owners could have no reason to complain, as they had no longer any association with the building as an edifice dedicated to the use of the Episcopal Church. It was a simple and straightforward matter, and one, we may add, of frequent occurrence in similar circumstances. We fail to see any reason why a secular paper should arraign the Bishop of the diocese for releasing his claims, unless it be for the purpose of stirring up a strife, which it feigns to deprecate. And as for the present occupants of the property, we will not do them the injustice of believing that they share the sentiments and endorse the misrepresentations of the writer of the article.

The Churchman, of August 1, quotes the rubric in the Communion of the sick to the effect that "a faithful Christian who cannot receive the Sacrament (of the Holy Eucharist) at the hands of a priest, may, nevertheless, 'eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, though he do not receive the Sacrament with his mouth,'"—as a proof that the Church of England and the American Church protest in "unequivocal terms against sacerdotalism." It is not many months, if we do not mistake, since *The Churchman* was reminded by a correspondent, that this rubric is simply the recasting of that in the old Latin Office Books, in which the priest was directed, under the circumstances supposed, to say to the sick man: "Believe and thou hast eaten." It would appear, therefore, that this remarkable witness against Sacerdotalism is not peculiar to the modern Churches of England and America, but was asserted in just as unequivocal terms by the Church of the mediæval period. The Church must have been all along protesting against itself!

SOME growing tendencies in public morals have received significant illustration in the circumstances connected with the recent attempted prize fight in St. Paul. That the project of the Athletic Club of that city embraced the idea of giving these brutal contests a recognized place among the legitimate amusements of the better classes of society, was made sufficiently obvious by the prominence and respectability of the persons interested in carrying it out. Public opinion in this country in times past has been very decided in condemnation of certain forms of amusement more or less common in different parts of the old world, such as bear baiting, bull fights, and even cock fights, still so popular in Spanish America. They have been pronounced alike cruel and debasing. It would seem, therefore, a strange phenomenon that another and far worse class of contests should have attained, of late years, such a high degree of public favor—contests which more nearly resemble the ancient battles of gladiators than anything in more recent ages Our national progress in this direction has been sufficiently marked by the large space devoted in the daily newspapers to pugilistic encounters, and the way in which the sayings and doings of the principals and their partisans are collected and spread forth for the admiring imitation of the rising generation. In fact it would almost seem as if the prize ring, just at present, was conceived of as affording the type of heroism most worthy the emulation of American youth. That a considerable number of men of standing and respectability should form the plan of establishing a sort of colosseum for regular exhibitions of this kind in the midst of an exceptionally intelligent community, affords a crowning proof of the strength and extent of this ominous decline in popular morals.

THE difficulties which were encountered by the portion of the community which viewed with dismay this new blow at public morality, exhibit another serious aspect of affairs. The law, it is to be remembered, was perfectly explicit. No one ventured to dispute its bearing upon the case. But the city authorities, sworn to enforce it, refused to do so on the ground that public sentiment would not support them in the attempt. This shows a curious confusion of fact and principle. It is, of course, a fact of experience that, under a republican form of government, it often becomes impossible to enforce a law effectively where the moral sense of a community is opposed to it, or is so indifferent as not to support the magistrate in his endeavor to discharge his duty. But it is quite a different matter when such an officer makes the supposed sentiment of the majority an excuse for making no attempt whatever to fulfil the obligations which he has taken upon himself. Such a position would logically release a magistrate from all obligation to law, as law, and substitute for it the shifting opinion of a community. It would open the door to infinite abuses, since the general sentiment of the people of a particular locality, especially if it be a large city, is by no means always easy to ascertain, and an official who adopts such a principle will inevitably be swayed by interested parties who are able, by virtue of organization, to make their influence felt quickly and effectively. If a law is unjust, or in its nature incapable of execution, the most effectual way to its repeal is the faithful endeavor to carry it into effect. The greatest safeguard of this nation is the law-abiding spirit which, on the whole, has thus far been one of our proudest distinctions. It is intolerable that the fountain should be poisoned at its source, by the substitution of any temporary or local sentiment for the statutes set forth by authority.

A FORGOTTEN COURTESY.

The "heated term" has come, and the clergy are rushing hither and thither, for their long contemplated vacations. Some few of the favored ones have gone, or are going, across the ocean. Others have gone to a quiet spot, somewhat remote from the haunts of men, where there are no sermons to write, no funerals to attend, no marriages to solemnize, no calls to make, and where, also, there either is, or is hoped to be, excellent fishing, and few mosquitoes. Some few remain at home, the majority, wisely in most cases, seek, in a change of air or locality, surcease for a while from the long struggle against sin, the world, and the devil, which, for months past, have so vigorously manifested themselves in the parish and parishioners. Not a few of these travelers take the opportunity to visit some other parish, and, either by an exchange, or else by a visit which is purely so, enter the field whose cul-

tivation belongs to another. Now, while it is true that the preachers of the word ought to be instant in season, and out of season, yet, clergy in parishes other than their own, ought to be very careful not to interfere with the work of another. Many a clergyman, because he may at some former time, have been the rector of the parish, thinks he has a perfect right to go into that parish to say and do such things as he may see fit. It does not excuse the interference to say that he was for many years "the dearly loved rector," and that he now has a multitude of old-time and very warm friends there. His connection with the parish ceased with his resignation; he has no more right after that, in that parish, except as a visitor, than he would have in the office of THE LIVING CHURCH. Very often by forgetting this, great mischief is accomplished. Sometimes the visitor does not hesitate, either of his own motion, or at the invitation of some out-of-sorts layman, to make the most unkind criticism upon the rector of the parish. It is a noteworthy fact that if a layman have any grievance, real or fancied, against him who is over him in the Lord, he is not content until he has told the whole matter, not to his rector, to whom it ought to be told, but to some other clergyman, who knows little or nothing of the matter, save as he hears it from the displeased parishioner. What wonder that a rector frequently finds his influence narrowed after a former rector, or a visiting clergyman, has been in his parish. The courtesy that demands good words or silence, in behalf of those of one's own profession, is forgotten. Now we do not say to all such inconsiderate visitors, stay at home. It is part of their right to visit whom they please. We do say, when you go visiting, let the tongue be guarded against the presumptuous sin of criticising, unfavorably, a brother priest. The word of warning is no less needed for the layman. Mark them that are over you in the Lord, and "esteem them very highly in love *for their work's sake.*" The rector is the head, under God, of the spiritual family in the place where Providence has cast his lot. A layman no sooner ought to speak or invite gossip or harsh judgment about his rector than he would about his father after the flesh, or any one of his family. If a parishioner have aught against his minister, let him go and tell him of it, and never descend to the meanness of faulting him to another clergyman behind his back. Every one is entitled to his opinion, yet "He that *judgeth* is the Lord."

SERMON NOTES.

NOTES OF EXTEMPORE SERMON PREACHED ON THE 10TH SUNDAY AFTER TRINITY AT ST. JOHN'S CHURCH, ROCKVILLE, CONN., BY THE REV. GEORGE GREENE.

Gospel for the 10th Sunday after Trinity. St. Luke xix: 41-47.

This portion of Holy Scripture refers to the destruction of Jerusalem.

We are at once impressed with the simplicity and pathos of the speaker. We notice how studiously he avoids a vain display of learning. His thoughts are not buried in clouds, hidden in mists of trope or metaphor; no, Jesus never spoke to the people in that manner. His ideal or standard of morality would not allow it. His conception of His exalted office with its tremendous responsibilities forbade it, and His great earnestness compelled Him to be simple, that even a child or wayfaring man though a fool may understand.

But if Jesus had no time for vanity, He had plenty of time for the manifestation of His love and sympathy. In the case before us what a picture we have of maternal love. How the mother yearns to save her daughter from a life of shame and its awful consequences. How she would prevent if it were possible the remorse her erring child must experience as the result of folly. How the mother's instincts enable her to grasp the situation, and how keenly she feels the daughter's loss.

This is the picture set forth in this sketch of Gospel history. Jesus, like the mother, is mourning over the loss which His brethren will experience in the destruction of Jerusalem, brought about by their disobedience. This is the literal interpretation of the prophecy, but there is another interpretation which is more interesting and important to us, because it bears a personal relation to us, and from the fact that the meaning is deeper and more awful in significance, and this is the mystical interpretation.

Plainly, our blessed Lord is referring to His Church in this prophecy, and telling us how that in the latter days she shall be besieged by heresy and schism, but nevertheless cleansed and purified before that great and awful day of final judgment, when the souls and consciences of men shall be made bare, and when the hidden things of darkness shall be brought to light before the Great Judge, Who shall adjust all things with wisdom, justice, equity, and benevolence.

The lessons thus plainly but briefly put must have some personal application. Let us see what they are:

1st. Let us remember that it was the disobedience or self-will of the Jews which caused the destruction of Jerusalem.

2nd. That pride, vanity, and self-will have ever been the sources from which have arisen heresy and schism in the Church of God.

3rd. That the parish is the Church in miniature. That we must look to it that we are loyal, staunch, and true. That the love for God not of self must be the controlling motive. That if there is division instead of unity, discord instead of harmony, we, as individuals, are responsible for this state of affairs. Therefore our duty is plain. We must be promoters of peace, goodwill, unity, harmony, and prosperity, ever remembering we are the members of the Body of Christ fitly and confidently joined together in one, and that we must ever face the enemies of our dear Lord with a solid front—a phalanx which ever presents the shield of faith which was once and for all delivered to the saints—that we have His promise which He for His part will most surely keep and perform; viz., that the gates of hell shall not prevail against her.

4th. The other lessons are the spirit of true devotion as manifested by Jesus.

5th. His zeal for God, His righteous indignation against those would dishonor God and His holy temple.

6th. His true conception of worship; (*a*) subjective; (*b*) objective.

7th. And finally His faithfulness and loyalty to His vocation.

IN INDIA.

BY THE REV. DUNCAN CONVERS.

IV.

It is hard to say beforehand whether India will fascinate the student or drive him to despair by the variety and complexity of social phenomena it presents. Take the lawyer, for example, who wishes to see various systems of law actually at work. India will meet his wish: *may* drive him mad by half a dozen different systems all working in one and the same city, over distinct classes. To illustrate, the law of marriage for the Europeans and Eurasians of Bombay is one thing; that for native Christians differs; a third governs the Mussulmans; a fourth, the Parsis; a fifth, the Hindus, and this last is as complicated and various in its details as are municipal laws in the United States, with ordinances varying in every city. I used to think the marriage laws of the United States "confusion, worse confounded." I have seen no reason to change that opinion, but a visit to India reveals how matters might be worse, if that be much consolation to anybody.

Some in India are legally free to practice polyandry; *i. e.* one woman to have several husbands. For some tribes, these various husbands must be brothers. One of their great epic poems depicts the ideal woman as being at once the wife of five brothers. Others are legally free to practice only monogamy; *i. e.*, one husband to one wife. Some are legally free to practice polygamy under certain circumstances. Some are free to practice polygamy to the extent of four wives at once, with unlimited power of divorce. Others are free to have as many wives as they wish, but without power of divorce. And the subjects of each of these systems may live side by side in a single city. That is worse than anything we have. A short time before I landed at Madras their highest court had just decided a case which disclosed a class without law in the matter of marriage, involving very great hardship to some. The facts were that a Hindu idolator sought a native Christian in marriage, and was refused by her father because of his heathenism. The man put himself under instruction, and after a delay of, I think, two or three years, was baptized. The two were shortly afterward married, and for some years all went well. Then the husband renounced his Christianity and cast his wife adrift. The court decided that a Christian marriage was, by the express wording of the law, only binding on Christians, and he had, therefore, released himself by his relapse into Hinduism. His change of religion was *ipso facto* a divorce absolute. India will furnish the queerest collection of wedding customs you can imagine. For instance, in Ahmedabad among certain castes widows are allowed to marry in a much cheaper way than at their first wedding. Therefore fathers with an economical turn of mind try to have the *second* marriage of their daughters come *first*, you understand. This migh be deemed hard to bring about in other parts of the world, but they manage it there by marrying the girl in the first instance to a bunch of flowers, then, throwing the boquet into a well, have the ceremony with the man as a second union! They also have a vile custom of marrying a woman to an idol, which is really dedicating her to a life of shame in connection with that temple under the sanction of religion.

To one who wishes to see every form of religious thought side by side, India offers itself. There can be found Christianity, Judaism, Zoroastrianism, as well as Islam, Boodhism, and Hinduism—six separate, distinct faiths. Some are limited to certain districts; *e. g.*, Boodhists are to be found only east of the Bay of Bengal, in what was Birmah and parts adjacent, and Parsis are mostly in or near Bombay. But each religion is more or less subdivided. The smallest of all, the Parsis, have their own internal controversy over a matter of Persian chronology. To us it seems like a trifle that they should dispute whether a certain king ascended the throne eight hundred years ago, or whether it was eight hundred and eight. But to them it is a matter of great importance, for they hold that only prayers properly dated will be heard. Or, to put it in another way, the answer to prayer will come on the date given in the prayer itself, and should you be wrong in this matter, you, a Parsi, may be saying to-day a prayer whose answer was only possible eight years ago, or which cannot be heard for eight years yet to come, when possibly the reply may be unsuited to existing circumstances. I forget what points divide the B'ne Israel from the other Jews, but they are separated. Just so with the others. Perhaps the one most divided and subdivided is Islam. Everybody knows their three chief bodies; the Sunnis, who may be called the orthodox or traditionalists; the Shias, which follow another tradition, rejecting whatever rests on the authority of any caliph before Ali; and the fierce, ascetic Wahabis, who teach that the three great sins are polytheism; first, in their eyes one is guilty of this when he says a prayer to some Mussulman saint, or who even says "Allah" and a creature, using ordinary conjunctions to unite the two; second, which is almost as vile a sin as the first, smoking tobacco; and third, wearing silk clothing. Each of these three, however, is in turn divided and subdivided. Of the smaller ones it is very hard to get much information. Near our home in Bombay was a fine, new mosque, which I discovered to be Aga Khan's tomb, and that those who frequented it were called Kujahs, but I had to ask over a dozen before I could find out whether they were Sunnis or Shias. It was a long time before I learned that they were the nineteenth century representatives of those who figured in the history of the crusades as "the Assassins." I failed entirely

in my efforts to get light on their history and changes since that era. I wonder if any reader of THE LIVING CHURCH can tell me of a book to enlighten me on the history of sects and parties in Islam. Each missionary knew much of the largest body he met, but none that I saw had studied the smaller ones. They knew all about the Sunnis, their changes, growth, decay, internal controversies, and all that, but had no time to study the many little, heretical, Shia sects which are represented in western India. At Ahmadnagar I came upon two of them, the Bohoras and the Ghair Mahdis. The one fact about the former I discovered was that they were "Ismaili Shias of the Danti sect." I do not know what that means; I hope my readers do. The latter have a separate mosque, and believe that a certain Mohammed who rose into prominence in northern India was a promised Mahdi. He died in 1504, and in their assemblies they dismiss themselves by the formula, "The Mahdi came, the Mahdi went away again." They have no pulpit in their mosque, have no leader in prayers, do not lift their heads at the blessing which ends their daily devotions, and wash their dead in cold water instead of using hot, like the Sunnis. One great difficulty about nearly all of these smaller bodies, is that they practice tak'at or concealment, being practically secret societies, who regard it as lawful and right to deny their membership therein, and hold themselves free to lie about their doctrines and practices to any extent. The Sunnis have a saying that Mohammed foretold that his followers would divide into seventy-two distinct bodies, all the members of seventy-one to be damned, and some, also, who belonged to the seventy-second. A cheerful outlook, that! Enough to delight the very narrowest predestinarian heart that Calvinism has ever nurtured.

But after learning the lines which divide internally the six religions of India, there yet remain the various attempts at compromise to be mastered before you can survey the world of Indian religious devotion. Don't be afraid that I am about to parade them all. I do not even know all their names. Hinduism has been the chief in this line. In one aspect, Brahminism is Broad-Churchism pushed to the last extreme. It embraces every possible scheme of doctrine. "It does not matter what you believe, so long as you will not revile the Vedas and will co-operate with our social organizations," says this many-tongued system. It is broad enough to include the sternest asceticism, the grossest licentiousness, the most earnest zeal, the most thorough-going worldliness. It is sometimes monotheistic, sometimes polytheistic, sometimes dualistic. It proclaims at once self-mortification and self-indulgence; universal benevolence and fraternity; equality and the hierarchy of caste; liberty and unlimited submission; it extols the use of idols, and yet can set its face against them. It is a sort of pantheism, and therefore can preach that any leader is an incarnation or avater of deity. Originally the faith of the Sikhs was an effort to unite Hinduism and Islam. The Jains are the compromise between Hinduism and Buddhism. The Brahma Samaj and like organizations represent the effort of Hinduism to assimilate Christianity.

Whether Buddhism sprang from the Jains as a development of one side of their teaching, or they arose after Buddha's time as an effort at fusion, is uncertain. The Jains have been the architects whose work gives India one of its chief charms. The passing visitor now-a-days knows them best as the chief supporters of the beast-hospitals which can be found in every large town. I visited the Panjrapole in Bombay—a very large place with long rows of sheds under which the cattle were housed and fed—shorter ones for the broken-legged or sore-backed horses, the limping dogs, maimed cats, and the other patients they had. Possibly some enthusiastic veterinary surgeon might rejoice over the motley gathering, but no one else could. It sounds very merciful and humane to talk about a hospital for brutes; but there is another side to the matter. To spend all the money on them when sick, disabled human beings are crowding the streets uncared for; and to give food and shelter to snakes (if they come), to beetles, bugs, or any noxious forms of animal life as well as to the more useful, may make one hesitate to approve their plan. Unset broken bones made me wonder whether they were anxious merely to retain life in the poor brutes and were indifferent to suffering. Their faith in the transmigration of souls has made them strangely careless of human beings.

There has been much interest felt in the more recent movements of Indian religious thought, because they owe so much to Christian sources. Ever since the opening of this century, some Hindus have worked to reform their native faith under the inspiration of our own religion. Rammoh'm Roy was the earliest. He opposed idolatry, wrote against widow-burning, published a book called, "The Precepts of Jesus, the Guide to Peace and Happiness," and founded what was called "the Hindu Unitarian Church." Still, he never openly broke from Hinduism, although his going to England, where he died, would probably have issued in an open rupture, had he returned. His best known successor was Keshab Chandar Sen, born 1838, died 1884—a man of great eloquence and power, who electrified people by his lecture, "India asks 'Who is Christ?'" standing before a great crowd of his countrymen to say, "Gentlemen, you can not deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. * *□* None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious diadem, India; and Jesus shall have it." And yet, with all that, he proclaims himself the prophet of the "New Dispensation" which is to unite all—Hindu, Moslem, and Christian—who worship God. Some who had been his followers, I met. It was sad to see how far away they were, while at times their words sounded as if they were near us. One of them went so far as at one time to assert that he believed in the Trinity. Let me tell you the reason he gave, as it is a typical specimen of Indian thought. "God is the perfect being. Therefore, whatever can be said of man, which does not imply sin, is true of God. But man can use the three grammatical persons; hence God must be able to say of Himself, I, Thou, and He; or in other words, must 'be a Trinity.'"

There was some reasoning which fully and wholly satisfied his mind; but which, I venture to think, no Western intellect would ever rest in, or trust its future to. By the same line of argument you can prove that God is red haired, for that is true of men, and implies no sin. What people sometimes call the "subtle quality of the Hindu mind," is shown here; *i. e.*, taking something accessory, of no great importance, and therefore generally overlooked, and raising it to a position of fundamental importance. Content with an idea which satisfies the mind, they seem careless of any proof that it is, or is not a fact. If to them it seems attractive as a philosophical system, they are ready to declare it must be true.

As Christianity spreads, the Brahmo may increase. Perhaps, here and there, the latter may bring one or two to Christ, but I doubt if it will lead many. The members have not broken from Hinduism. Most of his followers held with Keshub Chunder Sen, when he allowed idolatrous customs at the marriage of his daughter. Some are more radical, however, and they may end by embracing Christianity. But I saw little chance of the Brahmos doing much one way or the other.

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PERSONAL MENTION.

The Rev. Merritt H. Willman's address is changed from Ansonia, Conn., to "Locust Park," Everett, Mass.

The Rev. J. M. Clarke, who is at present supplying the cathedral of Central New York, may be addressed at 1111 East Genesse St., Syracuse, N. Y.

The Rev. John Hazen White, warden of Seabury Divinity School, has entered into residence, and may be addressed at, Faribault, Minn.

The Rev. Rowland Hale has resigned the parish of St. Mary Magdalene, at Fayetteville, Tenn., and has accepted a call to the church of Our Saviour, Roslendale, Mass., where all letters may be addressed in future.

The Rev. G. Heathcote Hills, of Riverton, N. J., has received a unanimous call to the rectorship of the church of the Holy Trinity, West Chester, Pa.

After Sept. 1st the address of the Rev. Wm. Klein will be 348 Poplar st., Memphis, Tenn.

The Rev. Joseph A. Russell has resigned the charge of Grace Mission, Tecumseh, Nebraska. His address remains, for the present, unchanged.

TO CORRESPONDENTS.

K. W. W.—The Mother Superior, St. Gabriel's School, Peekskill, N. Y., or the Sister Superior, Kemper Hall, Kenosha, Wis., will no doubt furnish you with all needed information as to Associates.

OBITUARY.

LOBDELL.—At Trinity Rectory, Buffalo, N. Y., August 25th, 1891, Almina Meeker, widow of Henry C. Lobdell, and mother of the Rev. Dr. Francis Lobdell, in the 87th year of her age.

OFFICIAL.

RETREAT FOR THE CLERGY.

A retreat for the clergy, conducted by the Rev. Wm. D. Martin, will be given at the Cathedral of All Saints', Albany, N. Y., from September 16th to 19th. Expenses, $3.00. Clergymen intending to be present will please notify the Rev. Canon Fulcher, Albany, N. Y.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $454.35 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., June 9, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to attend, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow the scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

WANTED, by a Canadian and graduate of a Canadian university, a position as tutor or school master. Anglican, good references. Address BOX A., THE LIVING CHURCH.

WANTED, by a gentleman, graduate of an academy, with twelve years' successful experience, a position as teacher in a Church school. Highest references. Address CHURCHMAN, Box 63, Loyal, Wis.

TO LET. A single gentleman wishes to let a very convenient dwelling, furnished, near New York, to suitable parties, without children, with whom he could board. Address, with references, at 47 La Fayette Place, New York, CLERUS.

NOTICE.—The Rev. Dr. Elmendorf has long been requested to prepare a Moral Theology based on St. Thomas Aq. This at length is done. It has been suggested that, in place of the ordinary advance to publishers, copies should be engaged in advance as an equivalent guarantee. A few interested have so subscribed, chiefly five copies each, in all about 165, at $2 for the copy. Dr. Elmendorf hopes that this public notice will be accepted, in place of a private note, by his friends and others interested in the matter, and that those who desire to have the work issued, will drop him a P. O. card at Racine, Wis. A single copy would cost $2.50, more than one at the lower rate. The publishers' charge will probably be $3.

WANTED, as an instructor and master in a Church school for boys, a clergyman, unmarried, a good scholar, and in hearty sympathy with boys. Address, with references, ST. MARK'S SCHOOL, Southborough, Mass.

CLERGY WANTED.—Fredericton diocese. There are at present several vacancies in this diocese for active clergymen, and earnest workers. Applications giving references and stating particulars may be sent to the Most Reverend the Metropolitan, Bishopscote, Fredericton, N. B., or to the Rev., The Sub-Dean, Fredericton, N. B.

A CLERGYMAN (English Graduate) is open to receive boys from 8 to 14, to board and educate, with preparation for business or College, in his own family. Thorough grounding in all subjects. Special attention to backward or troublesome boys. For terms, address SIGMA, Leechburg P. O., Armstrong Co., Pa.

WANTED, a musical clergyman, priest or deacon, capable of taking charge of a good vested choir in the diocese of Chicago, in addition to ministerial work. Salary $1,000. Address, with references, CHURCH CLUB, 103 Adams st., Chicago.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—SEPTEMBER, 1891.

6.	15th Sunday after Trinity.	Green.
13.	16th Sunday after Trinity.	Green.
20.	17th Sunday after Trinity.	Green.
21.	St. Matthew, Evang.	Red
29.	St. Michael and All Angels.	White.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

De Organis, by the Rev. C. W. Knauff, is just such a delicately-built monograph as delights the hearts of both scholar and musician. It is, in fact, a sermon preached upon the benediction of an organ, from the felicitious text, Psalms lxiv; 6, "Let everything that hath breath praise the Lord." The pages all through are enriched with archæologic sketches of the organ along the earlier stages of its development, culminating in an exquisite design of a first-rate modern instrument in its Gothic architectural environment. Mr. Knauff is thoroughly versed in the literature of his subject, as well as in that fine musical knowledge and culture which so becomingly graces the priestly office. With all it expresses his well-matured convictions, derived from experience and observation, concerning the requirements of an exemplary culture of ecclesiastical music. This little brochure is published by the Theo. C. Knauff Co., Philadelphia and New York.

Concerning choir outings, it may be well that rectors and music committees should bear in mind that "all work and no play makes Jack a dull boy," if we may trust a time-honored, well-seasoned proverb. And this is the season for its practical consideration. Among others, we find on our table the bulletin of "The Fifth Annual Encampment of the Choir of Grace Church, Chicago," under the personal management of Mr. Henry B. Roney, organist and choir master. It is an exhilarating document, and will tingle the heart strings of many an "old boy" with regret that burdensome years and duties shut out such possibilities of well-ordered recreations, and a fellow-feeling of satisfaction that such good things are now and then at the disposal of meritorious choristers.

The Boston Musical Journal, published by the New England Conservatory, under the intelligent management of Louis C Elsen and George H. Wilson, abounds in comments and suggestions, often very valuable for choirs that are shrewd and humble enough to read understandingly. It is for such, a word in season. The writer this time mentions a sable-faced choir somewhere in the South, singing a hymn at a camp-meeting, of which the only line discernible was, "Jews, screws, de fidum." This, after painful surmisings, was finally untangled into "Jews crucified Him." This, after all, is nothing remarkable. Quite as inscrutable passages may be heard from most of the celebrated white-faced choirs, city and country over, Sunday after Sunday; and, alas, year in and out, the Choir and S tudy encounters altogether overmuch of this utterly irreverent jargon. Not infrequently an entire anthem, admirably composed, is artistically vocalized by a highly trained choir, without the least glimmer of textual significance. Sometimes the entire chanted Psalter floats in harmonic mirage before him; while at long intervals some familiar catch-word lightens up suddenly but briefly, and at long intervals, concerted canticles, *Te Deum*, and even *Credo*. If the harmonic or melodic expression of musical sounds were the chief and sufficient end of choral ministrations, then all critical remonstrance would be sheer impertinence, and the impatient critic who presumes to insist upon the integrity and luminous delivery of the sacred text *as first, and supremely important*, might well be set down as an insufferable meddler and disturber of the peace. But should it chance to turn out, as the Choir and Study insists it should, that obscure, veiled, misleading mumbling of the sacred text is not only an impertinence, but a constructive impiety and irreverence, there can be no censure or rebuke too severe.

The Musical Herald considers choral delivery under three heads: (1) Enunciation; (2) choirs are to bear in mind that anthems, motetts, and concerted compositions for the most part are unknown or strange to the congregation; and (3) the choir singer should intensify his religious purpose in singing. Under the first head, it helpfully observes that correct enunciation is as essential a part of musical training for the choir, as it is for dramatic or ballad singing. Everyone knows the difficulty of managing the consonants (sub-tonic, and a-tonic elements of speech), especially in our language. Dr. Lowell Mason said in 1839—and he was a consummate choir master—"Articulation is almost entirely dependent on the consonants. They should, therefore, receive very particular attention. They should be delivered or sung very quickly, forcibly, smartly, distinctly, with great care." An English authority, Crowest, London, 1889, enjoins: "In pronouncing consonants be careful to give each its due value, but without exaggeration. Be equally particular to sound the last letters of each word distinctly. The English language is not the most suitable one under the sun for singing purposes; nevertheless, it is not nearly so intolerable or unfavorable as it is the fashion to consider it. The grand old Scripture passages which Handel, Mendelssohn, and others, have set to music, testify to this." We do not hesitate to take still stronger ground, and insist, that for impressive, dignified, devout musical declamation the English in the hands of competently educated singers, is unexcelled by any living language, and stands second only to the Latin. But even the sonorous, clamorous, and constitutionally melodious Latin, has come to suffer under the slovenly and illiterate treatment of the modern chorus, so that the stately text of the *Stabat Mater* sung last winter by the Boston Handel and Haydn Society, to Dvorak's wonderful setting was too often confused, and even unintelligible.

The modern rapid development of anthem singing with elaborate Communion services has come with fresh and large demands upon our choirs for distinct and impressive musical declamation. The choir master who thoroughly understands his duties and responsibilities will take care that his choir can first read the text of every public service intelligently and with positive distinctness, before attempting a public musical delivery of it. The difficulty of the situation is enhanced from the fact that in our vested choirs, lads are too commonly found who are illiterate, and whose speech is rude and vulgar, both in form as well as in tonal qualities. It is therefore of the first importance, that, where it is practicable, boys shall be admitted only from educated and "well-spoken" families, where the vernacular is exemplary, and measurably refined.

We have received from James Pott & Co., New York, "Hymn Tunes, being further contributions to the Hymnody of the Church," by J. S. B. Hodges, S. T. D., rector of St. Paul's parish, Baltimore, Md. This delicate, quarto-shaped volume of only 82 pages, containing 70 hymn tunes, with preface, index, and a list of subscribers, is altogether misleading as to its actual value and importance. To have produced even a single tune which shall take permanent root in the liturgic worship of the Church, is an exalted distinction reserved for only the most fortunate; but Dr. Hodges has already achieved far greater than this, while most of these newly published tunes are likely to find welcome in our liturgic vernacular. On general principles, we may congratulate ourselves on this timely reinforcement of profoundly religious hymn-music, at once singable in the great congregation, winsome in voice-part and melodic invention, while classic and churchly in purity and chaste elegance of construction.

These tunes represent a spiritual and artistic experience reaching over some thirty-five years; and thus are, in themselves, a diary of æsthetic culture, in the reverent setting of a priestly life. They are the outgrowth of an intimate study of favorite hymns, which, one by one, have found a lodgement at the heart, and then sung their own melodies until they have found a voice in the outer world and worship. This is the esoteric history of this tune-work of Dr. Hodges, and it is precious because of its simplicity, ingenuousness, and rare spiritual beauty. These are tonal transcriptions, with exquisite rhythmic and prosodic adaptation. Hymns and tunes have therefore, a genuine correlation. There is no pretense of intrusion or interrupting existing popular hymn-settings. It is only another exemplification of the old and living law of personal inspiration, that on a time whispered, "Cædmon, Sing!" and what the Church finds most closely suited to her worship, she will accept.

The composer is undoubtedly original in suggestion and motive. He accepts the sharp limitations of verse-form and choral capacity. So these are brief melodies, for the most part lying within the range of the average congregational, unison singing, while the parts are singularly melodious and polyphonic in effectiveness. He recognizes the liturgic eloquence of the minor-mode, now so generally set adrift by even Church composers; not only as a tender shadow cast by an exulting "major" phrase, but as the best expression for entire hymns. Some of the happiest examples of the composer's breadth and vigor of treatment, are found in a union of both modes for the interpretation of certain hymns. Delightful illustrations of this large form of treatment, may be found, for example, in No. 45, "Hark! hark my soul," with its first tune in verses 1, 2, and second hymn, verses 3, 4, and 5; and again, in No. 55, "I heard the voice of Jesus say;" also in No. 69, "Art thou weary." There is, naturally enough, inequality in these 70 tunes, since the hymns themselves are not equally beautiful and inspiring. But there is nowhere a line of mediocrity, or commonplace, or a trace of musical infirmity or inelegance in the book. Most of the tunes, indeed, are exceptionally beautiful and valuable, and have already found, or are likely to find place in every choice choral repertory: as No. 6, "Angels from the realms of glory;" No. 7, "Lord, in this Thy mercy's day;" No. 10, "Jesus Christ is risen to-day"; No. 20, "O day of rest and gladness;" No. 25, "Bread of the world," and others.

Possibly the most distinguished success has been reached in the treatment of the more profuse and elaborate metres, and "double" hymns. Nothing could be better than No. 38, "The day is gently sinking to a close," in its sustained beauty and exceeding delicacy of melodic undulation. No. 49, "High tower thy glorious walls," which was originally composed for the Litchfield cathedral triennial festival, and at once found hearty recognition at home, as an undoubted masterpiece; No. 33, "The shadows of the evening hours;" No. 67, "And now, O Father, mindful of Thy love," with several others, easily justify this conclusion. It would be a grateful work to begin and follow through this series of lovely and lovable tunes; but the purpose of this review is quite as well served by this elliptical and rapid survey.

MAGAZINES AND REVIEWS

The Quarterly Review, London, John Murray; New York, the Leonard Scott Pub. Co. This review of reviews for July derives exceptional interest from its opening article, which is a delightful biographical sketch of its founder, the prince of publishers, Mr. John Murray, through whose distinguished financial ability, sterling integrity, literary discrimination, and splendid manliness and breeding, the business of book publishing and vending was elevated to the social plane of the learned professions. The founding of this great review of itself crowns his memory with perennial honor. The trusted friend of Scott, Lockhart, Moore, Byron, Washington Irving, Southey, Canning, Gifford, and all the rest of that brilliant company of statesmen and authors, and through his munificent dealings almost the creator of the literary epoch he represents, of whom not an ignoble or ungracious deed or saying is recorded. It is a good and wholesome thing that this memorial should be widely circulated among the mercenaries who to day at once degrade and demoralize the noble calling of the Elzevirs, Plantins, Murrays, and Longmans. The propagandists of licentious novels, of corrupt, godless literature that disintegrates and poisons the fountain springs of public character, who print whatever is marketable whether it is atheistic, communistic, or nihilistic, who are sowing broadcast these quick-winged, deadly missiles of spiritual desolation with evangelistic energy, mindful only of the possible gains therefrom, enable us to view the life and work of John Murray in their symmetry and nobility. With John Murray and his kind, character, reputation, and duty to

Christian civilization, dominated not only the individual life, but all its activities. John Murray would have promulgated a vicious book no more than he would have forged a note, or affronted the moral sense of an enlightened community. His conscience shone full on his business, ennobling while nourishing it. To publish books was a matter of honor and social responsibility. This memoir is graced with correspondence, and personal anecdote concerning the foremost men of the period. The 560 pages of this number are devoted to ten articles, making an average of 56 pages for each of them. All of them are of sterling interest, especially for such readers as are wonted to broad horizons and comprehensive relations in the realms of literature and learning. After the Murray memoirs, follows "Plautus and his Imitators," "Sir Robert Peel's Correspondence," "Lincolnshire," (a delightful survey, historic, sociologic, and ecclesiastical), "Talleyrand,"—a brilliant searchlight, bringing out in sharpest outline contemporaneous history, of which he was the central, formative energy,—"The Making of Germany," "Mediæval Athens," "The Later Jansenists," "Giovanni Morelli," chiefest of recent art connoisseurs, and of whom we shall have something to say hereafter,—and "Conflict Between Capital and Labor,"—each of these being an exhaustive tractate or monograph on its subject, suitable for a university lecture-room. Here is a glimpse of the condition of affairs in the Gallican Church when Talleyrand took a leading hand in its readjustment. We read that "At this period, out of eighteen archbishops and 118 bishops, only one or two names can be found which do not belong to noble families. Most of the prelates obtained their sees at an early age, thus seventy-five archbishops and bishops out of the total number were consecrated before they were 40, and forty-three before they were 35. A Bossuet, a Mascaron, a Huet, would have failed to obtain promotion at the close of the eighteenth century. Bishoprics had become almost hereditary in certain families. Four Rohans in succession had held the see of Strasburg, with a revenue of 16,000 *l.* a year. Three Rochefoucaults held bishoprics in 1785, with annual incomes of 8,000 *l.* Almost all the prelates were also provided with rich abbeys, which doubled their revenues. Pluralities and lay benefices wasted the income of the Church." Talleyrand found the minimum stipends of vicars to be 20 *l.*, and of curates 10 *l.* Before laying down his office he had succeeded in raising the portions of curates and vicars respectively to 28 *l.* and 14 *l.* Later he publicly advocated the raising of the curate portions to 48 *l.* with a relative increase for vicars. In "The Making of Germany," the gradual development of a national life and organization is logically connected with the teachings, successively, of Leibnitz, Lessing, Goethe, Schiller, Kant, and Hegel, who are severally sketched and summarized in a masterly way.

The Homemaker, we trust, is known to many of our readers. It is a large, handsome, illustrated monthly magazine, edited by Mrs. Croly (Jenny June), and sustained by an able corps of contributors. It is not devoted to the mere mechanics of housekeeping, though most helpful in this, but aims to furnish material for homemaking, in its social and literary as well as domestic aspects. The midsummer issue has several papers of unique interest, "Nantucketers and their Island," illustrated, being especially interesting during the sea-side season. [Homemaker Co., 44 East 14th St., Union Square, New York. Price, $2.00 a year.]

We are glad to learn that the Rev. Dr. Elmendorf, lecturer on moral theology at the Western Theological Seminary, proposes to publish the "Elements of Moral Theology," based on the *Summa Theologiæ* of St. Thomas Aquinas, a first view of what is practically an unknown world for so many of us. When the bishops, some while since, were preparing a list of books for their students, and arrived in due course at Moral Theology, they came to the edge of what was nearly a trackless ocean in our religious literature, and they threw in the excellent "Maxims of Washington," to serve as a floating plank. We have our Bibles, indeed, and our "Moral Philosophies," but the Word which is "a light to our paths" does not make useless catechism or dogmatic theology. And what is true of the Faith revealed, is equally true of the revealed law. Both are the foundation of a divine science, and its utility is the same in both. If the clergy can dispense with Moral Theology, they can also drop dogmatic theology, and give the time to Bible classes and sociology; a saving of much time and much expense in our seminaries. And yet it may be doubted whether social questions can be well settled without bringing in Moral Theology by the back door. Certainly "Moral Philosophy" is dumb at the questions which must be answered concerning our rule of life, from the revealed will of God. The moral parts of Aquinas' *Summa*, which Dr. Elmendorf has undertaken to put into a modern dress, are equally removed from later Jesuitical casuistry, and from the vague sentimental pietism of most German Protestant work in a similar direction. The Law of God as given in Holy Scripture is, for Aquinas, the code on which human reason reflects, and which it puts into system, and seeks to apply to life's chief problems. In this respect, to call the *Summa Theologiæ* mediæval, antiquated, would be like calling the Ten Commandments so, which are several hundred years older still. Cheating, lying, and adultery, are hardly "mediæval," or out of date in this advanced nineteenth century. It is true that we have new problems in casuistry wherein Moral Theology might help us to an answer; and we understand that the proposed volume will also glance at those; but the substance of revealed law must be always one. Our bishops evidently feel the need which Dr. E. is aiming to supply. The Bishop of Chicago writes to him: "The absence from Anglican literature of treatises in Moral Theology has often been noted and deplored. I am exceedingly glad that you are making some effort to supply the desideratum." The Bishop of Fond du Lac writes: "The Church in this country and in England has for a long time been needing this very work; the desire for it was often expressed to me when I was in England." The Bishop of Springfield hastens to express his gratification at the prospect of possessing in English a paraphrase of St. Thomas, with the supplementary notes." The Bishop of Albany "is very glad to help along the publication of such a work." The Bishop-elect of Milwaukee "thinks the work certainly very timely;" he doubts not the immediate good it will do in making our students and clergy more familiar with this magnificent treasury of Moral Theology. The Rev. Dr. Gold, of our seminary, writes: "I have heard with much pleasure of Dr. Elmendorf's intention to publish his work on Moral Theology. There is imperative need of instruction which I am sure his book will do much to supply. No one can speak with more confidence than myself on account of my knowledge of the MSS., and my sense of the value of Dr. Elmendorf's lectures." Dr. Dix says; "The study of St. Thomas is the very thing most needed in this day of confusion and growing darkness; the principles and philosophy of the *Summa* are the antidote to three-fourths of all the errors of the century." Dr. Gailor says: "The fact that the work is based upon St. Thomas is a sufficient guarantee for its scientific accuracy;" and Dr. Percival "has always hoped that some day the *Summa* of St. Thomas would be made more accessible." As Dr. Elmendorf's share in the work must be a "labor of love," and publishers, on the other hand, expect some return for their outlay, which is not a labor of love, some few especially interested in the proposed publication, have, as we learn, begun the task of subscribing the necessary guarantee to the publishers for an 8vo. volume of 500 pages. The Bishops of Chicago and Fond du Lac engage twenty-five copies each; the Bishop of Maine, two; the Bishop of Tennessee, ten; the Bishops of Connecticut, Albany, Springfield, Indiana, New Jersey, Bishop elect of Milwaukee, five each; Bishop of Florida, ten; Bishop of Delaware, one; Dr. Dix, twenty-five; Drs. E. A. Hoffman, Gold, and Percival, five each, etc. In all, about 165 copies have been privately engaged. We think that it would be a good deed for any of our readers, having turned to Dr. Elmendorf's notice in our columns, to send him a postal card.

Cathedral and University Sermons. By Charles Parsons Reichel, D. D., Bishop of Meath. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

These are bright, intelligent sermons written from a moderate evangelical standpoint, that is to say, evangelical with Calvinism left out. The vacant place thus left, not being filled in by the positive Catholic Theology of the Fathers and the great Anglican divines, there is frequently much to seek in the preacher's utterances. Nevertheless, there is often much force and learning brought to bear in the exposition of his views. We are glad to see (page 134) that he declares his conviction, as an expert, that the 110th Psalm "cannot have been written by anyone but David." In the same sermon (on "The Limits of Christ's Knowledge") he expresses a truth which ought to be kept in mind: "The men who pursue science, or what is popularly called such, in a spirit of hostility to religion, can hardly be trusted as to the conclusions they arrive at, or the discoveries they suppose themselves to make. They are possessed by exactly the same spirit which animated the Inquisitors who persecuted Galileo. It is well for them and us that they neither are likely to be persecuted, as Galileo was, nor have the power to persecute, which the Inquisitors enjoyed. In the sermon on "Cathedral Worship," he gives a very probable account of the origin of the Episcopal office. In his account of the worship of the early Church and of the beginnings of Church architecture, we do not think him quite so happy. We doubt his interpretation of the expressions in Pliny's famous letter, and the resemblance between Justin Martyr's account of the Eucharist and the order and substance of the ancient liturgies, especially the Clementine, never seems to have occurred to him, though it has been a common-place among scholars for the last half-century. We supposed that it was settled as to architecture, that the use of the basilica came in with Constantine, and that the Church did not adapt itself to the basilica, but used it because, among existing buildings, it was best suited to her purpose. There is no indication of this type of architecture in Eusebius' account of the Church at Tyre, A. D. 315, and it could hardly be claimed that the ancient Coptic Churches, perhaps the oldest in the world, were influenced in any way by the basilica. In the sermon on Confession, Bishop Reichel takes up the cudgels against private confession. But as he finds himself compelled to make what looks very like an attack upon the Form of Ordaining Priests, and to admit that the Church explicitly points to this confession in two instances in the Prayer Book, we need not dwell upon it. It is a subject which has recently exercised the mind of the Irish Church, notwithstanding the precautions there taken against all supposed "Roman tendencies." We are surprised to find such an expression as "the Vandalism of the Reformers" (p. 299) upon the lips of so good a Protestant. We are equally surprised that a man of such evident learning should coin such a plural as "Mussulmen" (p. 101). It is strange, and throws an instructive light upon the position of the Irish Church, that a prelate, preaching in St. Patrick's cathedral, Dublin, should explicitly assume that his hearers are all Englishmen, at least by descent (p. 12).

Criticism and Fiction. By W. D. Howells. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. Price, $1.00

This compact and handsome issue of Mr. Howells' thoughtful paragraph papers on current literary art will be counted a real treasure by thousands of his admiring readers. We should be disposed to combat vigorously some of the author's literary principles and views, but would not in the least disparage the value of this and other of his works.

The Quarterly Extra No. 19 of the Contemporary Pulpit is the "Canon Scott Holland Extra," containing six sermons of this eminent preacher. Imported by Thos. Whittaker. 15 cts.

Brentano Bros., 204 and 206 Wabash Ave., Chicago, have always on hand The Living Church, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

The University of Chicago. Official Bulletins.

The Churches and the Pews. By Prof. W. J. Woolsey, St. Paul, Minn.

The Church a Body and a Life. A commemorative discourse on the 25th anniversary of Grace church, Amherst, Mass., by the Rt. Rev. F. D. Huntington, Bishop of Central New York.

Calendar of Bishop Strachan School, Wykeham Hall, Toronto.

Catalogue of Howe Grammar School, Lima, Ind. Eighth year.

Report of the 30th Annual Commencement of St. Stephen's College, Annandale, N. Y.

The Incarnation and Infant Baptism. Considerations as to the value of the Holy Sacraments. By the Rev. Andrew Gray.

Apostolic Succession. The charge of the Bishop of Tennessee.

The Resistance of the English Church and Nation to the Encroachments and Usurpations of the Bishop of Rome Prior to the Reign of Henry VIII. By the Rev. James W. Sparks.

"Beloved and Faithful." A memorial sermon of the late Bishop Paddock. By Bishop Clark, of Rhode Island.

A Memorial Sermon of the late Bishop Beckwith. By Bishop Thompson, of Mississippi.

The Address of the Assistant Bishop of Central Pennsylvania to the Convention of the Diocese.

Digest of the Annual Reports of the Agricultural Experiment Stations in the United States for 1888.

Thirteenth Annual Report of the Western Society for the Suppression of Vice.

The Year Book of the New York Training School for Deaconesses.

The Church, Reason, and Holy Scriptures. A sermon by the Rev. Wm. Prall, Ph.D.

Ecclesiastical Liberty. Being the Defence of the Rev. Howard MacQueary.

Hand Book of St. Andrew's Church, Meriden, Conn.

Report of the Church Orphan's Home, Memphis.

A Sermon by the Rev. Geo. McClellan Fiske, D. D., at the Institution of the Rev. Chas. H. Hibbard, as rector of St. Mary's church, Burlington, N. J.

"Witnesses of His Resurrection." Sermon preached by Bishop Thompson at the consecration of Bishop Sessums.

ANOTHER COMPETITION!

Three prizes are now offered by The Living Church for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. Copy to be delivered on or before Oct. 1, 1891.

2. To be written in ink or type writer, on firm paper not larger than 8x10 1-2 inches, on one side only.

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THE HOUSEHOLD.

THE PETITION OF THE SONG BIRDS.

BY M. A. T.

Spare us, gentle ladies,
We are very small,
Innocent and helpless;
Wherefore must we fall?

Lords of the creation
Seek our tender lives,
That our wings and feathers
May adorn their wives.

Say, ye do not need them,
Wives and daughters fair!
Trophies of our slaughter,
Say ye will not wear.

Don not, on your head-gear,
Signs of pain and death;
Wear the buds and blossoms,
Signs of spring-tide breath.

Do they fade too quickly?
Art will, from her loom,
Yield a lasting semblance
Of the swee es bloom.

Wear, on hat or bonnet,
Triumphs o her skill;
Life is very precious,
Song-birds do no kill.

Sweet it is to warble;
Sweet it is to fly;
Cut not short our pleasures,
Make us not to die.

Some of us have nestlings,
Food to find, we roam;
They must die of hunger
If we go not home.

Spare us, gentle ladies,
Let us live and sing,
Choristers of nature;
Heralds of the spring.

Philadelphia, April, 1891.

THE DOCTOR'S LEGACY, OR THE VEILED SOUL.

BY CAROLINE FRANCES LITTLE.

I.

"They also serve who only stand and wait."

The golden sun of a bright autumnal day was shining in the window of Hester Sullivan's one room, which served for the parlor, bed room, and kitchen of the once petted and only child of wealthy parents. The revolving wheel of fortune had bereft the indulged girl of her inherited property, and her own ill temper had deprived her of friends, and thus at forty-five she was forced to hire a room in Widow Benson's cottage, where she lived absolutely to herself upon an income so small that it barely sufficed for the necessities of existence. As Hester stood at the window that pleasant morning, a hard expression crept over her pinched face, for her attention was attracted by the approach of a young girl on horseback, accompanied by a man of fine form and gentlemanlike bearing. In passing, Faith Barstow bowed and smiled, saying to her companion: "That is poor Miss Sullivan, and she has not a friend; I would gladly do something for her, she must be so lonely; once I gave her some roses, but she threw them over the fence as soon as I turned away."

"She threw away a gift from you!" exclaimed the astonished Mr. Medway.

"Yes," answered Faith soberly, "and I have not dared to make any more advances as yet."

"If you cannot soften her, no one can," he replied.

"They are talking about me," said Hester angrily to herself, as she clinched her thin hands, roughened and hardened by the toil to which she was not born. "Ah! you fair faced girl, you are not as beautiful as I once was, and now look at me; I had lovers, too; oh, if I could, I would rob you of your happiness, I would see you alone, an outcast from society; you despise me though you pity me, I saw it written on your face; I won't have your pity; this is a world without love or real compassion in it. I hope I shall never see your smiling face again," she added as she left the window.

"Every wish," it has been said, "is a prayer;" if so, in this case Hester Sullivan's prayer was speedily granted. and she never again saw the fair face when lit up by its radiant smile.

The riders soon left the town behind them, and galloped over the smooth country road. Faith even outsped her companion, and reaching first the great elm tree at the side of the road, she reined up her horse and waited. A fringe of golden curls blew about her face, and her cheeks glowed with the exhilarating exercise.

"Oh, what a perfect day," she cried. "I never was happier, and I have so much to look forward to during the winter; I am all through school, with no examinations to dread, and life before me to do just what I please with it. Why, Mr. Medway, it is a pleasure to me even to live and breathe!"

Mr. Medway looked with admiration at the vivacious speaker, and as they rested their horses, asked her many questions about her plans for society and work during the coming months. Although they had known each other but a short time, they had discovered that their views of life and its responsibilities were the same. After she had unfolded some of her plans to him, he said:

"I see, Miss Barstow, that you belong to the ardent workers among the lower classes, and that you have alloted but the fragments of your time for the claims of society."

Faith smiled. "I shall go out evenings, but my time will be mainly given up to my district visiting, my sewing class, and to founding the girls' club I spoke of. Then I shall learn to cook from Bridget, so that I can concoct dainty dishes for mamma; you know she is an invalid, and I have had to study so hard I feel as if I had almost neglected her."

"You have arranged for anything but an idle winter," said Mr. Medway.

"I love to be useful," she replied, "I think that I will take *Ich dien* for my motto. I have no leanings toward a contemplative life; I must be in active service, and such a life seems especially full of beauty to me."

"But you know, Miss Faith," said her companion, 'That they also serve who only stand and wait.'"

Faith laughed merrily. "But some must act, and that is my vocation, Mr. Medway; and now let us have a last gallop before we turn towards home."

A nameless thrill of terror seized Mr. Medway, as if a hand of ice had been laid upon his heart.

"One, two, three," cried Faith, and they started.

As Dr. Waldron left his house that morning, his wife stood at the door to see him off.

"There go Faith and Mr. Medway," she said; "what a brilliant girl she is."

"Yes," answered her husband, "but her soul is not really awake yet."

"Why, my dear," exclaimed his wife, "she is so good; she has joined both of our sewing societies, and very few of the young girls belong to both; and she teaches in Sunday school, and has taken the Elm street district for visiting, so I really don't see how you can say Faith is not religious."

"I did not say so," answered the Doctor pleasantly, "I said that her soul was not fully awake; there are possibilities in that girl which she has never yet dreamed of; the real life, that is the hidden life, is an unexplored country to her, but, my dear, the patients are waiting and I must hasten off."

The Doctor made a few calls in town, and then drove out into the country, and soon saw Faith and her companion galloping towards him. It was only for a moment, and then a horse without a rider dashed past, while he saw ahead of him, by the road side, a mass of dark blue, and streaming over it a profusion of long, golden hair.

It seemed a life time to the good Doctor before he could reach the spot, and as he looked upon the prostrate form, it seemed as if all was over. But he found the heart still fluttering, and knew that there was yet hope. He tried every means at his command, while Mr. Medway galloped to town for a coach, and to leave word at her father's; when he returned, they laid her, still unconscious, upon the rugs and pillows he had brought, and the sad procession passed Hester Sullivan as she stood by her little garden gate, the one over which Faith had once handed her the roses.

One glimpse Hester caught of a very still, white face, the head being supported on the Doctor's arm, then she fled into her room and bolted the door. "I killed her with my wicked wish," she muttered, looking around her in a terrified manner as if some avenging spirit were following her.

Upon whom lay the blame of the accident? The girth to the saddle had broken, or, rather where it was sewed to the saddle the stitches had ripped and thus it had given way. Tom, the stable boy, had noticed it the last time he had put up the horse, and had intended mentioning it to John before his young mistress rode again, but, alas, he had forgotten! John had saddled the horse, but neglected to examine the straps that morning.

Weeks passed into months. and all save Faith felt that she would never walk again. The life of active service was over, and Faith was to learn by experience what she had only known traditionally, that no accident can happen to us unless we have been untrue, or unless it will promote the highest good of our souls.

Her family could not tell her, and the physician wished to postpone the sad intelligence until she became strong enough to endure the shock.

One morning Faith said to him: "When do you think it will be safe for me to try walking?"

There was a moment's silence.

"Not at present," he replied.

"Will I ever walk again?" she asked.

"God only knows, my dear child," he said tenderly.

"But you think I cannot?" she queried wistfully.

"I am afraid you cannot, but you must not be discouraged, there may be a chance, and if not, your sick room may send forth influences which will cheer and bless all who may come in contact with you."

"But, Doctor," she sobbed, "I longed to be useful, it was not pleasure only I cared for."

"I know it, Faith," he answered gently, "but God had other plans than active usefulness for you; 'they also serve who only stand and wait,' and you can do as much for your family by soliciting good for them, as if you performed actual physical service. You must be brave and patient, and remember in Whose Hands you are."

II.

Knowledge by suffering endureth;
And life is perfected by death.

The struggle was long and the battle fierce, but Faith at last came to herself, and began to think of and for others. Each morning she was laid upon a couch by the window, and at her side stood a table with books and papers, and she found that the years spent on study were now of inestimable value to her. There were days of course when her sufferings were too great to admit of her reading or writing, yet through all, her quiet, uncomplaining patience was beautiful to witness. Her older brothers came to her for sympathy, even in business perplexities which she could hardly be supposed to understand. Her mother regained her own health and caught much of her daughter's spirit of quiet cheerfulness.

Perhaps one of Faith's hardest trials came to her about three years after the accident, when Mr. Medway called one day to tell her of his engagement with a mutual friend of theirs in the city. But she reasoned with herself that there had never been any engagement between them, and soon became convinced that Gertrude was just the one for him. And it was with sincere joy that the following year she welcomed Mr. Medway and his beautiful wife, when they came to see her after their return from Europe. For her soul was fully awakened now, and she had learned that our happiness is within ourselves, it is what we are, and does not depend upon our environments.

Seven years had passed away, and Faith was failing rapidly. She knew herself that the end was near. One evening when the doctor was in, they talked over the past years, and the change they had wrought, and she put into his hands as her parting gift the Bible which had been her constant companion during her long seclusion from the world. The white-haired physician received it with tears in his eyes, and bending over the little white hand, and reverently kissing it, he said: "Faith, when you were first ill I tried presumptuously to teach you of spiritual things, but I am only worthy to sit at your feet, for through you I have learned what true faith is."

The next day, Dr. Waldron was called by Widow Benson's boy to see Miss Hester Sullivan, who was very ill. She had softened much in the past year, and Mrs. Benson had frequently seen her sitting by her little window reading her Bible, but now she lay dying, as the good doctor soon saw. He did everything possible to relieve her sufferings, and said all in his power to comfort her in those last dark hours, for as he had often remarked: "My profession is not merely to write a prescription, it is far more than that."

With tears Hester told him of her changed fortune, and how she had allowed it to embitter her life; but that

seven years before she had received on Christmas a beautiful card with verses upon it, from whom she did not know; every Christmas after that, some remembrance came in the same handwriting; once a book with Scripture texts, prettily illustrated, and with ten one dollar bills between the leaves; "and Doctor," she said, "these little gifts softened my heart; I found there was love somewhere in the world still, and through it I learned of a greater Love; and now as I have no money to give you I want you to accept the little cards and books that have so helped me."

The next day Hester Sullivan and Faith Barstow were called into their eternal rest.

It was not until after the two funerals that the doctor found time to examine the legacies left him by the two patients whose lives had crossed his pathway. Upon the fly-leaf of Faith's Bible was written the date of the fatal ride, and the date of Mr. Medway's marriage; and just below, these original lines, which expressed, to one who understood her character, the conflict through which she had passed:

THE VEILED SOUL.

With chisel in his hand a sculptor knelt
Before a block of purest marble white;
And saw by his inspired, artistic sight
The perfect form his soul alone had felt;
Blow upon blow with skill he gently dealt,
While rang the echo, "Master, Thou art right,
Through pain alone my soul shall see the light."
As heavy mists before the sun must melt,
So by his magic hand the cloud dissolved
Which veiled the angel from the outward eye,
And from a lifeless block he had evolved,
The dearest thought that in his brain did lie.
Thus every human form contains a spark Divine,
That only needs the Master Hand to find.

"Dear little Faith," the doctor murmured, "you were indeed made perfect through suffering."

He then examined the cards given him by poor Hester, and upon the back of each, in Faith's own clear handwriting were the words: "For Miss Sullivan with the love of a friend."

"Then it was Faith," he exclaimed, "who led that poor woman to the Light!"

And instantly these words flashed into his mind, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Thus the influence of that one, sweet life, had gone forth from the chamber of suffering to bless and to comfort; and those years, which to a heedless and unthinking world were useless, had been replete with the highest success, for their power was not of this world, but of another; it was not temporal but eternal.

THE BREASTPLATE OF ST. PATRICK.

BY S. D.

The patron saint of Ireland has left three memorials by which he is best known: "The green immortal shamrock," with which, tradition says, he illustrated the Trinity in Unity; the Cathedral in Dublin, bearing his name although not built by him, on the site of an abbey erected by St. Patrick in 450 A. D. (many, even intelligent people, are ignorant of the fact that this cathedral is not Roman, but is open or daily service by the Irish Church, or by what is better known in America as the Episcopal Church); the last and strongest memorial, a testimony to the Christianity he was the means of spreading in Ireland, known as the "Lorica" or "breastplate" of St. Patrick.

It is to be regretted that the Apostle of Ireland has been associated for so long a time with masses, and parades, "St. Patrick's Day in the morning," with more or less of conviviality in the evening. If it were possible for the pious man to return and witness the scenes enacted upon the day commemorative of him, doubtless its observance would seem as heathenish as the pagan rites he abolishe .

As of many other saints, there have been many traditions, fanciful and grotesque, surrounding the life and acts of St. Patrick, and he has to some been more a myth than an actual man, but the nineteenth century has dispelled many of the delusions respecting his history, and he stands on firm ground.

From a book written by himself, called "The Confession," the authenticity of which is very generally accepted, is learned all that is best known of St. Patrick. He went to Ireland in the fifth century, when that country had its Druidical priests, sacred groves, and human sacrifices. From place to place he went, preaching of the Triune God, Christ, and the sacrifice of the Cross. It is said that common people flocked to hear him, gladly deserting the Druid priests and altars. The Gospel of love spread until all Ireland was turned to Christianity. But it was not without a struggle the pagan rites and ceremonies were relinquished, for many times were the lives of St. Patrick and his followers in jeopardy.

The Churchmen of Ireland have at last awakened to the fact that the Roman Catholics have too long laid exclusive claim to St. Patrick. Truly they have about as much right to the patron saint as Methodists to John Wesley. In many parishes of the Irish Church the 17th of March is observed with divine service, and loyal sons of the Church wear with pride, on that day, the shamrock either in their buttonhole or as a wreath upon their hats.

If there is any proof needed of St. Patrick's true Catholicity, it can be found in the hymn, known as the "Breastplate," mention of which has been previously made. This hymn has been translated from the original, as written by St. Patrick himself, and forms "one of the most valuable sacred records of Irish Christianity." Sir Robert Stuart, Musical Doctor in the University of Dublin and organist of St. Patrick's cathedral, has arranged the "Breastplate" as an anthem in the form of bass solos with choral accompaniments; it has been sung on St. Patrick's Day for the past two years before immense congregations. Following are the words of the "Breastplate" in full:

THE "LORICA" OR BREASTPLATE OF ST. PATRICK.

Bass Solo.

I bind to myself to-day the strong power of an invocation of the Trinity, the faith of the Trinity in unity, the Creator of the elements; I bind to myself to-day the power of the Incarnation of Christ with that of His baptism; the power of the Crucifixion with that of His burial; the power of the Persecution with the Ascension; the power of the Coming with the sentence of Judgment.

Quartette.

I bind to myself to-day the power of the love of Seraphim in the obedience of angels in the hope of Resurrection unto reward; in the prayers of Patriarchs in the predictions of the Prophets, in the preaching of the Apostles, in the faith of Confessors, in the purity of Holy Virgins, in the acts of righteous men.

Chorus.

I bind to myself to-day the power of Heaven, the light of the sun, the whiteness of snow, the force of fire, the flashing of lightning, the swiftness of wind, the depth of the sea, the stability of the earth, the hardness of rocks.

I bind to myself the power of God to guide me, the might of God to uphold me, the wisdom of God to teach me, the eye of God to watch over me, the ear of God to hear me, the word of God to give me speech, the hand of God to protect me, the way of God to prevent me, the shield of God to shelter me, the host of God to defend me against the snares of demons, against the temptation of vices, against the lusts of nature, against every man who meditates injury to me, whether far or near, with few or with many.

Bass Solo with Chorus.

I have set around me all these powers, against every hostile savage force directed against my body and my soul, against the incantations of false prophets, against the black laws of heathenism, against the false laws of heresy, against the deceits of idolatry, against all snaring wiles and crafts of devil, against all knowledge which blinds the soul of man.

Quartette.

Christ protect me to-day against prison, against burning, against drowning, against wound, that I may receive abundant reward.

Bass Solo with Chorus.

Christ with me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me, Christ at my right, Christ at my left, Christ in the fort, Christ in the chariot seat, Christ in the poop, Christ in the heart of every man who thinks of me, Christ in the mouth of every man who speaks to me, Christ in every eye that sees me, Christ in every ear that hears me.

Final Chorus.

Salvation is the Lord's, Salvation is Christ's. Let Thy Salvation, O Lord, forever be with us.

THE AUSTRALIAN BALLOT SYSTEM.

(From The Forum.)

Prior to the day appointed for the election, a sufficient number of conveniently-situated buildings or rooms are publicly announced as polling booths, and early on the morning of the election, these places are taken possession of by the "returning officer" and his deputies, none of whom have a vote or are in any way concerned in the election. The returning officer (or deputy) seats himself at a table, with his poll clerk, and one scrutineer, appointed by each candidate, if he choose, the scrutineer being a non-voter. Nobody else is allowed in the polling booth, which is thus absolutely private for the purpose of voting. The returning officer has before him the electoral roll, on which are registered the names and descriptions of all qualified electors, arranged and numbered from No. 1 upward, in alphabetical order. He also has a corresponding number of ballot papers, which are small sheets of printing paper, containing the names of the candidates in alphabetical order, and a direction to the voter, plainly printed, instructing him to draw a line through the names of the candidates whom he does not wish to vote for. The ballot box, which is simply a large, wooden box with a slit in the top, stands on the table in front of the returning officer, who alone has the key of it. In another part of the room, but in view of the returning officer, there is a screen, behind which is the writing table or shelf, and a supply of blue pencils.

At the hour appointed for opening the polls (the polling hours differ in different colonies, but are generally from 8 A. M. to 6 P. M.), a constable opens the door of the polling booth, and the voting begins. The elector walks in, states his name, and answers any questions the returning officer may put to him for the purpose of identifying him on the electoral roll. The returning officer then ticks him off the roll and gives him a ballot paper, having first written the elector's number, from the electoral roll, on the corner of the paper, and gummed it down. I mention this detail here for a reason which will appear afterward. The elector takes the paper, goes behind the screen, draws a blue pencil line through the names of the candidates whom he does not wish to vote for, comes out with the paper folded in his hand, drops it into the slit in the lid of the ballot box, and goes about his business. A constant succession of voters repeat this process all day until the hour for closing the poll, when on the stroke of the clock, the constable shuts and locks the door of the booth. Blind, or otherwise physically incapable electors, or those who cannot read, are entitled to the assistance of the returning officer, if they ask for it.

The voting over, the returning officer unlocks the ballot box, and, with the assistance of his poll clerk, and in the presence of the scrutineers, counts the votes. All papers are rejected as informal on which the names of all the candidates beyond the number to be elected are not struck out, or on which all the names are struck out, or on which anything has been written or marked, except the pencil mark through the names, or which have been tampered with in any way. The candidate whose name has been left without a pencil mark through it, by the greatest number of electors, at all the booths in the district, is the successful candidate. As soon as the poll has been officially declared, the returning officer, who has had the papers in his possession all the while, seals them up and posts them to the clerk of Parliaments, a highly responsible non-political officer at the seat of government, who, after keeping them for the time prescribed for disputing elections, burns them.

Such is the Australian ballot, and any reader can judge whether it gains the object for which it is designed, namely, the entire freedom and protection of the voter. My own very firm conviction is—and I give it as one who has been both elected and defeated many times under the ballot—that it affords complete protection against intimidation, except in the case of people who are so timid that they are scarcely fit to exercise any civic function. The voting is done in absolute privacy. No one is allowed behind the screen with the elector, and no one is allowed inside the polling booth except the impassive electoral officials and the scrutineers, who are not allowed to speak or to make any sign. The voting papers all look alike, and no one knows which is which or whose is whose. If there is any intimidation at all, it must be done outside the booth. I have known a candidate who was a very large employer of labor, to station his foreman at the door of the booth, so that he might give to each man, as he went in, a paper marked as he wished him to vote, at the same time looking suggestively in the man's face. But the dodge was soon understood, and I doubt whether it was at all successful. If the foreman had said a single word in the nature of a threat, he would have been liable to a long term of imprisonment with hard labor, and the other side would certainly have seen that he got it. The laws against intimidation and bribery are very severe, and very far reaching; but the instances are rare indeed, in which they are appealed to, though they undoubtedly would be enforced in every case where sufficient ground for prosecution existed. I know of no way in which votes can be coerced, if the voter will but have sufficient confidence in the ballot and the law to exercise his franchise independently.

That "if" brings me back to a detail to which I drew special attention in an earlier part of this article. When the voting takes place, the returning officer marks on the corner of the ballot paper the number which stands against the elector's name on the electoral roll, and gums it down, so that it cannot be seen, before giving the paper to the voter. This is absolutely necessary in order to prevent or detect personation or double voting. If it were not done,

there would be nothing to prevent a man voting at every booth in the district, representing himself as another elector after having voted in his own name. As a fact, this is often done, but it is invariably detected and defeated by the simple device of writing the number of each voter in the corner of the ballot paper, and at the same time ticking off the number on the roll. The number is gummed down at the time it is written, and is never uncovered, unless personation or doubling voting takes place, when a comparison of the tie marks on the electoral rolls marks the cue having given the clue, the peccant ballot papers tell their own tale and are instantly rejected. The numbering of the ballot papers does not really impugn the secrecy of the ballot in the slightest degree. It is purely a protection of the honest voters against fraud.

OPINIONS OF THE PRESS.

Chicago Standard (Baptist).

CHRISTIAN WORSHIP.—Since the very earliest years of the Protestant reformation in England, there has been among all Protestant bodies, save the Anglicans in England, and Episcopalians in America, a more or less pronounced and decided objection to the use of forms in worship. This is especially true of Baptists. This feeling is in part matter of denominational heredity, having its origin, probably, amidst the battles and controversies of that now remote age when Puritanism had its birth. One part of the contention, then, had respect to those things which had been during many centuries symbols of ecclesiastical abuse; the dress of the clergy, sacramental excess, the mass with its palpable idolatry, and in general those forms whose chief purpose was believed to be the investing of the priesthood with a kind of sacredness, and making those ceremonies in which their part was so predominant the only channels of grace. Puritanism held all this, from first to last, in deep abhorrence, and made the utter abolition of the whole a chief part of its mission. It was entirely natural that after this battle had been practically won, there should still remain in exercise the spirit in which it had its origin; equally natural that from the one extreme of ceremonial show and rigor of formal methods in worship, there should be a verging toward the other extreme of what might appear to some excessive simplicity. Of late years, a quiet protest has seemed to show itself in various denominations, including our own, against what has been felt as a meagre monotony in those parts of the sanctuary service which are more strictly devotional in purpose. In different ways new features have been introduced, to the extent in some cases of responsive reading, and what is very properly expressed in the phrase, "common prayer." Brethren of distinction in the pastorate have prepared manuals for use in public worship, designed to meet a need in this regard, and to secure for the appropriate parts of the service what shall supply needed variety, and, at the same time, both stimulate and express the devotional feeling proper to Christian worship. The purpose sought in books of this character is, most certainly, a good one. The fathers of our American Protestantism were good men and wise men. Their ideas and methods, nevertheless, cannot be accepted as in all things perfect. We, their children, without sitting in judgment upon them, and without going back, in any degree, to that from which they broke away with so much of deserved abhorrence, may still find it possible to vary that Puritan simplicity which savors so much of monotony, with what shall be more truly apostolic, while better suited to the needs of the present hour.

Church Bells.

THE SITUATION IN NATAL.—The resignation of the Bishop of Maritzburg will, it is thought, tend to heal the divisions among the Church people in Natal. It need hardly be said that Dr. Macrorie is not in any degree blamed for these. Even those who do not acknowledge him as their Bishop, have no fault to find with him personally. The difficulty is that he reminds them too clearly of the contentious days of the past which left the defeated and insignificant minority of which they are the heirs. There is not now, we believe, any grave doctrinal reason why the party, which is called Colensoite, should not be admitted into communion with the Church. They do not, as we understand, hold Colenso's religious views, and have, in fact, never done so. Dr. Macrorie's resignation seems, indeed, to point to the fact that no doctrinal difficulty stands in the way of union. It also seems to indicate that the Church in Natal considers that the time has come when union is possible. If this were not the case, Bishop Macrorie would hardly have told the Synod that he knew a change in the personality of the chief pastor would help to heal the sore. The Colensoites, for their part, have strong reasons for wishing to be reconciled to the Church. They must either adopt this course or, in a few years, cease to exist. The question is, therefore, of more importance to them than to the Church in Natal. Union would, it is true, immediately strengthen the Church, but it can afford to be patient and to wait, as it has waited many years. In the end the result would be the same for it. The case of the Colensoites is very different from this.

A Choice List of Summer Resorts.

In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes. Among the following selected list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel by frequent trains over the finest roads in the northwest—the Chicago, Milwaukee, & St. Paul Railway, and Milwaukee and Northern Railroad:

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TIMELY SUGGESTIONS.

BOILING VEGETABLES.—Onions, medium size, one hour.

Green corn, twenty to twenty-five minutes.

Peas and asparagus, twenty-five to thirty minutes.

Potatoes, half an hour, unless small, when rather less.

Cabbage and cauliflower, twenty-five minutes to half an hour.

Carrots and turnips, forty-five minutes when young, one hour in winter.

Beets, one hour in summer, one hour and a half or even two hours, if large, in winter.

String beans, if slit or sliced slantwise and thin; twenty-five minutes; if only nipped across, forty minutes.

Rule.—All vegetables to go into fast boiling water, to be quickly brought to the boiling point again, not left to steep in the water before boiling, which toughens them and destroys color and flavor.

The time table must always be regulated by the hour at which the meats will be done. If the meat should have to wait five minutes for the vegetables, there would be a loss of punctuality, but dinner would not be damaged. But if your vegetables are done, and wait for the meat, your dinner will certainly be much the worse; yet so general is the custom of over-boiling vegetables or putting them to cook in a haphazard way, somewhere about the time, that very many people would not recognize the damage. They would very quickly see the superiority of vegetables cooked at just the right time, but would attribute it to some superiority in the article itself, that they were fresher and finer, not knowing that the best and freshest of vegetables improperly cooked are little better than the poor ones.—*The House old.*

GIRLS and women are all liable to get their feet wet at the seaside or in the mountains. Then they come home, throw off their boots, forget them, and when they are wanted, they are hard and dry, or mouldy, and only fit to be thrown away. Even if they are remembered, very few know what to do with them. Stand them up, put them in shape, and then fill them with oats, such as they feed to horses. This will, in a few hours, draw all the moisture out of the leather, keeping the boot in shape meanwhile, and leaving it soft and pliable. The oats can be used again and again. This is a relic of the days when no railroads existed, and travelling was done under difficulties, and in weather the present generation has no conception of.—*Boston Budget.*

BEWARE OF KISSES.—Dogs, cats, and men are liable to be infected with dangerous, loathsome, and sometimes disgraceful maladies, which are in no other way so apt to be communicated as by the mouth. A physician reports in the St. Louis *Courier of Medicine*, a painful case of a young married lady of unimpeachable character, mysteriously infected, and ultimately exonerated only by tracing the infection to a young man who, unsuspected, had been allowed in the habit of kissing her baby. The baby had thus contracted the disease, and communicated it to the young mother, to her infinite mortification and peril of character, to say nothing of the most serious physical evil.

SODA IN FRUIT PIES.—Some housewife, more frugal than scientific, has discovered, and is publishing the fact, that if soda be added to fruit pies, it will require less sugar to make them palatable. Of course a little soda would neutralize a portion of the acid contained in the fruit, but the chemical only disappears as an alkali to reappear as a salt, and the salt is harmful to the digestive organs. The stomach contains, during digestion, an acid equivalent to one drachm of hydrochloric acid, although no human chemist can manufacture that which is of the precise quality of compound. When alkalies are taken into the stomach, they serve to break up this acid combination, important as a digestive fluid, and so the process of digestion is delayed. Anything which slows digestion or weakens the gastric juice, gives germs a better chance to work, and decomposition to a greater or less extent results. Thus all alkaline substances—baking powder, soda, saleratus, and the like—are deleterious.—*Good Health.*

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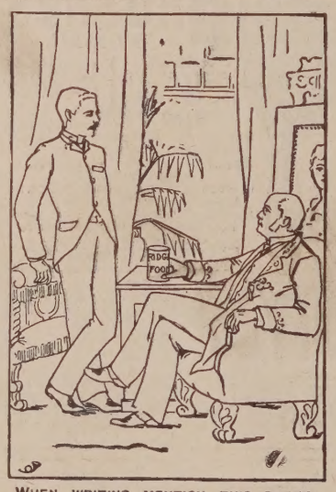

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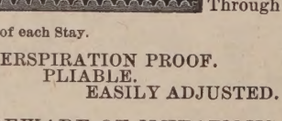

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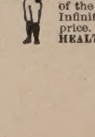

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